¶LIBELLVS ELEGANtissimus qui inscribitur Cato de præceptis vitæ communis.

CVM ANIma duerterẽ, quã plurimos homines grauiter errare in via morũ succurrẽdum & consulendum eorum opinioni fore existimaui, maxime vt gloriose viuerent, & honorem contingerent. Nunc te fili charissime docebo, quo pacto mores animi tui componas. Igitur precepta mea ita legas, vt intelligas. Legere enim et non intelligere, negligere est.

Itaq; Deo supplica. Parentes ama.
Cognatos cole Magistrum metue.

Gradus pietatis.

The first reuerence is to God, the next to thy father and mother, the thirde to the rest of thy kinsfolke. We make supplication vnto God with our praiers and sacrifices. We loue our parentes while we obserue and obey them. We embrace our kinsfolke with offices of humanitie and with vsynge their com-

CATONIS DISTICHA MORALIA ex castigatione D. Erasmi

Roterodami vna cum annotationibus et scholijs Richarde Tauerneri Anglico idiomata conscriptis in Vsum Anglicæ iuuentis.

Benedict Tampe Eis Booke: 1641

Aliquot sententiæ insignes ex variis collectæ scriptoribus per eundem Erasmum.

Mimi publiani, cum Anglicis eiusdem Richarde scholijs, recogniti.

Anno salutis.

1562.

Thom. Tanner

Whose Booke it is yf ye wo
knowe in letters two I will ye show
the one is B: to tell ye a right the
other is C:

Whose Booke it is yf ye whold
knowe in letters two I will ye
show the one is B to mall mens
sight the other C: to tell ye a
right but yf ye should chance
to spell amisse, looke under
neath and there it is

Benedict Campe.

BIBLIOTHECA BODLEIANA
DOMINUS ILLUMINATIO MEA

C

B B in wise

b b B C B B not

B thy own

opinie

Richarde Tauerner to the tender youth of Englande greeting.

THe cause gentle Childrē, that hath impelled me to take these paines in this booke, is youre weale and commoditie. I perceiued, that this booke whiche is intitled and whiche commonly we cal Cato as it is in deed very apte and accommodate for your education in vertue and learnyng: so it is also very muche frequented and borne in youre handes. But againe I perceiued, that of the most parte it is rather borne in the hādes, then imprinted and fixed in the memorie. The cause hereof, I coulde coniecture to be nothinge els, but that the moste parte of this booke is composed not in solute oration, but in metre, which to ỹ rude child must nedes be obscure and full of difficultie, and consequently vnpleasaunt and vnsauerie. For the redresse therfore of this inconuenience, I beinge moued, good childrē, with the loue that I beare vnto you, haue not disdained to playe as it were the child againe, attempering

my selfe to your tender wittes and capacities. I haue not translated the boke worde for worde, for then I should haue taken away the office of your schoole maister, and also occasiō you to be more negligent and slacke in your studie vpō trust of the translacion therof. But I haue with briefe scholies onely illustrated & opened the sence of the verses, in which thing I haue chiefli folowed the greate Clerke of most happie memorie Erasmus of Roterodamme, which before me hath done the same in the latin tongue. Now it shalbe your partes, (sweete children) so to embrace this booke, and to beare it hence forth, not onely in hande, but also in minde, as I may thincke my labour well imploied vpon you. Fare you well.

FINIS.

¶LIBELLVS ELEGANtissimus qui inscribitur Cato de præceptis vitæ communis.

VM ANImaduerterē, quā plurimos homines grauiter errare in via morū succurrēdum & consulendum eorum opinioni fore existimaui, maxime vt glorioſe viuerent, & honorem contingerent. Nunc te fili chariſſime docebo, quo pacto mores animi tui componas. Igitur precepta mea ita legas, vt intelligas. Legere enim et non intelligere, negligere eſt.

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Cognatos cole Magiſtrum metue.

Gradus pietatis.

The firſt reuerence is to God, the next to thy father and mother, the thirde to the reſt of thy kinſfolke. We make ſupplication vnto God with our prayers and ſacrifices. We loue our parentes while we obſerue and obey them. We embrace our kinſfolke with offices of humanitie and with bringe their com-

panie. And after all these, the childe muste feare and stande in awe of his mayster vnto whose correction hee is committed.

Datum serua.

The thing that thou art put in truste with, kepe it faithfully.

Foro te para.

That is to say, exercise thy selfe in such knowledge, as thou maiest be conuersaunte in the courte of pledyng. For in olde time this was the first degree to high promotion. Erasmus saieth that in moost auncient bookes he findeth it written thus (foro pare) that is to saye, obey and applie thy selfe to the market that is to say, to the state present, like to the common prouerbe (vtere foro.)

Cum bonis ambula.

Kepe company with men of honest haueour. For first thei wol iudge the such one as they be with whom they se thee conuersaunte. And secondely by hauntynge and keepinge company with the good, thou shalt become better.

Ad consilium ne accesseris antequam voceris.

Thruste not thy selfe into other mens counsailes and affaires, but when thou arte

art called, then come.

Mundus esto.

That is, neither filthie nor riottous, but nette and pure.

Saluta libenter.

Faire speaking gendreth and also nourisheth the frendship of many.

Maiori cede.

That is, striue not with them that bee mightier then thy self.

Minori parce.

Rage not against those that bee thy inferiours, but beare somewhat with them.

Rem tuam custodi.

Wast not rashly thy goodes, lest either foulie thou bee driuen to beggery, or more foulie forced for to robbe & steale, or els (whiche is next cosin to it, to extorte and poole.

Verecundiam serua.

Kepe thy self vndefiled and pure from the spottes of foule lecherie.

Diligentiam adhibe.

As diligence in all thinges preuaileth and beareth the chief stroke: So hath negligence alwai infelicitie with it accompanied.

Libros lege. Quos legeris memento.

☞ Out of bookes is learned anone, that whiche by longe experience and vse of life, a man can skace attaine. But here ye muste take hede that ye ouercharge not your selfe with readyng, heaping one thinge vpon another, and imprinting nothing in the memorie.

Familiam cura.

Thine owne domistical affaires are to be cared for, and none other.

Blandus esto.

That is, be courteous in companie.

Irasci ab re noli.

Ab re. i. temere, sine causa.

Be not waiwarde and harde to please, for at all not to bee moued, pertaineth rather to a stocke then to a man.

Neminem irriseris.

Skorning of other is a token of an arrogante folie. But Erasmus saieth in some bookes it is written thus.

Miserum ne irriseris.

wretches are rather to be pitied then skorned.

As who shoulde say, the vices of the minde do merite to be mocked and scorned, but miserie deserueth rather pitie then mockerie.

Mutuum dato. Cui des videto.

Otherwhiles a man ought to lende his money, yet not to all sortes of men without choise, but to such as will wel

and

and truely yelde it againe, and to suche as be worthie to haue suche office of friendship bestowed vpon them, and finally to suche as thou couldest finde in thy hearte euen to geue it.

Iudicio adesto.

In olde time it was the chiefe office of friendship, in thy friendes cause, where iudgement was to be geuē, to be with him and to assist him with thy counsell and helpe.

Conuiuare raro.

Ouer ofte to call other to feastes wasteth a mans substaunce, and ouer ofte to goe to feastes is not commendable. But more rarely to doe either of them is good humanitie.

Quod satis est dormi.

Slepe not for pleasure, but for the necessitie of nature.

Iusiurandum serua.

Thou oughtest not rashely to sweare, and the thing that thou swearest, thou must perfourme, onles it be a thinge vnlawfull.

Vino te tempera.

Be moderate in wine, or abstaine from wine. For verely to geue wine to a yonge man, is to put oyle to fire.

Pugna pro patria.

We must fight not for euery trifle, but for defense of our countrey.

Nil temere credideris.

Be not light to beleue all thinges that be spoken.

Tu te consule.

Aske counsaile of thy self, for thou best knowest thy self and thy thinges. It is also read thus.

Tuto consule.

Tuto, Aduerbe Safely.

Take heede of ieoperdous counsailes, folow sure counsailes.

Meretricem fuge. Literas disce.

Testimony * youth Alias, debes

Youth is best kepte from harlottes by the studie of good sciences.

Nil mentiri velis.

A lie is a foule vice and namely in a gentle man.

Bonis benefacito.

Benefits ought not to be bestowed but vpon good persons, for otherwise they be lost.

Maledicus ne esto.

Tempre thy selfe from tauntynge of other men.

Existimationem retine.

Maintaine thy good name, that thou lose it not, for it is soone lost, but it is not

not soone recouered.

Aequum iudica.

Judge not for mede or fauoure, but according to the rule of equitie.

Parentes patienti vince.

Though thy parentes handle thee not indifferently, yet thou muste forbeare them.

Beneficii accepti memor esto.

It is a greate combines to be mindefull of that thou takest, and forgetful of that thou geuest. *

Ad pretorium stato.

In the Mayres courte or kinges courte where causes bee pleaded are manie thinges learned.

Consultus esto.

Haue knowledge of the law, to the intent thou maiest helpe thy freende.

Consultus Is he, that men aske counsail of in ỹ law, & Consultor is the clięt, that asketh counsaile.

Vtere virtute.

Vse vertue. +

Iracundiam tempera.

Before, he admonished we should not be angrie without cause. Now he warneth that also a iust angre shoulde bee moderated.

Trocho lude. Alias fuge.

The toppe is conuenient for children. *

The dise be infamous euen amonges the

the Heathen people.

Nihil ex arbitrio virium feceris.

It is tyrannicall, to haue eye to what thou canst doe by might, & not to what thou canst do by right.

Minorem te non contempseris.

It is the proude mans property & not ỹ wise mans, to abhorre his inferiour.

Aliena concupiscere noli.

Be content with thine owne.

Coniugam ama.

Thou muste loue thy wife, for she is thy partener both of weale and wo.

Liberos erudi-

Chastice and bring vp thy children.

Patere legem quam ipse tuleris.

What order thou prescribest to other, vse the same towardes them.

Pauca in conuiuio loquere.

Haue not thou all the wordes at the bourde, that other men also may haue place to speake.

Illud stude quod iustum est.

Be not effectionate to the thinge, that should be a reproche for thee to do.

Amorem libenter ferto.

Hatred is by all meanes to be fled, and loue desyred. And though the person be scase worthie to bee loued agayne, yet suffer thy selfe to be loued.

DISTICA DICTA CATONIS.

Si deus est animus, nobis vt carmina dicunt:
Hic tibi præcipue sit pura mente colendus.

Si, pro quia Carmina (Vergilius in sexto libro deum spiritum & metem vocat.

The people thought God to be appeased with sacrifices of beastes and of thinges corporall. But where as God him selfe is a minde & no body, doubtles he ought chiefely to bee honoured with the purette of minde. Yea, and at this day also the common sort of Christians worshippe God with certayne corporall ceremonies onely, where as the moste thanckefull and acceptable worship is the godlines of the mynde, for suche worshippers doeth the father of heauen seke, whiche will worshippe him in spirite, him selfe beynge a spirite.

Plus vigila semper, nec somno deditus esto.
Nam diuturna quies vitiis alimenta ministrat.

For asmuche as life is a watchynge, according to the minde of Plinie, wes ought

Plinius.

ought to take hede, that we loose not the greatest parte of our life with slepe namely sith of the same many vices be gendred, as well of the bodie as of the minde.

Virtutem primam esse puta compescere linguam.
Proximus ille Deo, qui scit ratione tacere.

The first, that is to saye, the chiefe and greatest vertue is to refraine thy tōgne that thou speakest nothing rashly. For God which is wisest, speaketh seldome and not but thinges necessary, where as there is nothinge, but he seeth, nothing, but he vnderstādeth. Wherfore he is nerte to God, whiche wisely and with iudgement of minde can kepe silence.

Sperne repugnando tibi tu contrarius esse.
Conueniet nulli, qui secum dissidet ipse.

He that striueth with him selfe shall full euill agree with other men, that is to saie, he that hath no certaine forme and institute of life, but is with euerie puffe of wynde caried nowe hyther nowe thither, is not meete for the compa-

nie

panie of honest men.

Si vitam inspicias hominum,
si deniq; mores,
Cum culpent alios, nemo sine
crimine viuit.

Worldely people doe marke other mēs faultes, no man seeth his owne. where as in verie dede no person at al is voide of vices, if he wil narowly examine his life and maners.

Quæ nocitura tenes, quamuis
sint chara relinque.
Vtilitas opibus præponi tem-
pore debet.

Other whiles it is expedient to throw away thinges moste deare vnto vs, if they should bringe any ieoperdie vpon vs, as to cast away precious stones and golde, that our life might bee in more saufte, or pleasures, that we might recouer our health. For the pleasures ought not to be considered, but the vtilitie.

Constans & lenis, vt res expo-
stulat esto.
Temporibus mores sapiens sine
crimine mutat.

As time requireth, so take vpon ẏ, now these, now those maners. Be somtime

Erasmus thinketh if betterthus Constans et leuis vt res cumque expostulat esto.

graue

Exemplar of manners

graue and sadde, and somtime sagaine amiable and milde, accordinge to the season and place. Or if ye reade (leuis) after Erasmus minde. Bee sometime constant, and sometime againe light and chaungeable, as the time shall require.

Nil temere vxori de seruis crede querenti.
Sæpe etenim mulier quem coniunx diligit, odit.

It is commonlye the proper and peculiar faulte of wiues, to moue and stirre their husbandes against their seruauntes, wherfore he aduiseth thē that they geue not lightly credence to suche complaintes.

Cumque mones aliquem, nec se velit ipse moneri.
Si tibi sit charus, noli desistere cæptis

It is not ynoughe lightely to monishe thy friend, when he doth amisse. Thou muste still call vpon him, thou maiest not leaue him, that euen with importunitie thou mightest ouercome him, if the matter be suche that it toucheth his good name, or his health.

Contra verbosos noli contendere

dere verbis.

Sermo datur cunctis, animi sapientia paucis.

If thou medlest with wise men, thou nedest not many wordes. If with fooles, thou striuest in vayne.

Dilige sic alios vt sis tibi charus amicus.

Si bonus esto bonis, ne te mala damna sequantur.

So vse thy frendes, as thou maiest be deerest to thy self. So doe good to other that thou hurt not thy self.

Rumores fuge, ne incipias nouus autor haberi.

Nam nulli tacuisse nocet, nocet esse locutum.

Spreade no new tales among the people, for a rumoure commonly lighteth vpon his head, from whence it came. If there bee no leoperdie in the reporting, yet it hurteth thee not, to holde thy tongue, if ther be leoperdie, it hurteth to vtter it.

Rumores fuge.

Rem tibi promissam certo promittere noli.

Rara fides, ideo, quia multi multa loquuntur.

Make no certaine promisse to no man,

vppon truste of an other mannes promisse. That whiche lieth in thy power, thou maieste performe, but an other mannes credite, thou canste not warraunt. And the common sorte of menne beyng moste readie to promise, doue often tymes deceiue, in performyng of thesame.

Cum quis te laudat iudex tuus esse memento.
Plus alijs de te, quàm tu tibi credere noli.

Esteme not thy self, by the praisyng of other menne, but by thine owne conscience. Aske thy self in what case thou standest, and if thy mynde aunswereth thee, that thou art a farre other person, then this manne, or that man maketh thee, thou owest rather, to giue credēce to thyne owne self, to whom thou arte better knowen, then to other.

Officium alterius multis narrare memento.
Atqué alijs cum tu beneficeris, ipse sileto.

A good tourne or benefite, whiche wee receiue at other mennes handes, ought to be had in mynde of vs, but a benefite doen to other, must be forgotten.

Mul-

Multorum cum facta senex
et dicta recenses.
Fac tibi succurrant iuuenis,
quæ feceris ipse.

Recenses. i. refers, narras

Aged folke, which haue seen and heard many thinges, be wonte to tell the saiynges and deedes of many. But wee ought to endure our selues, that we so behaue vs in youthe, that in age wee maie remember, not onely what other men haue well saied and doen, but also what we our selues.

Ne curis si quis tactio sermone loquatur.
Conscius ipse sibi de se putat omnia dici.

When thou seest certain men whisper, and speake secretly togither, thou maist not forthwith suspecte, that thei speake euill of thee. For that were a signe of one, that were giltie in his owne conscience.

Cum fueris felix quæ sunt aduersa caueto.
Non eodem cursu respondent vltima primis.

In prosperitie, feare aduersitie, for fortune is full of mutabilitie, and oftentymes of merie beginnynges, followe

sadde endinges.

Cum dubia et fragilis sit nobis vita tributa:
In morte alterius spem tu tibi ponere noli.

It is often sene that he that gapeth for an other mannes death, is first stricken with deathes darte himself, yea though he be the younger, or stronger of bodie. For certainlie, the verie life of manne is brikell, and breaketh with euery casualtie.

Exiguum munus cum dat tibi pauper amicus:
Accipito placide, plane et laudare memento.

Placide i alacri vulta.

Giftes are to bee estemed, not by the price, but by the mynde of hym that giueth.

Infantem nudum quum te natura crearit:
Paupertatis onus pacienter ferre memento.

Pouertie is no euill thing. ✱

Sith nature hath brought vs forthe naked, wee maie easely perceiue, that riches partaine not to mannes nature, but is straunge from it. If thou lose a member of thy bodie, it maie perchance greue thee, for somewhat of thee is perished

riſhed. But if riches bee either taken awaie, or doe not chaunce vnto thee, bee moche agreued. For in theſe thynges, whiche bee verely mannes owne, kynges haue not one iote more, then thou that art poore. Wilt thou knowe what is in deede thyne? Thinke what thou haddeſt, when thou were borne.

Ne timeas illam, quæ vita eſt vltima finis.
Qui mortem metuit, quòd viuit perdit idipſum.

Who ſo feareth death, doeth not onely not eſcape death, but moreouer, looſeth the verie ſelf life, that is giuẽ him. For a carefull life is no life.

Si tibi pro meritis nemo reſpondit amicus:
Incuſare Deum noli, ſed te ipſe coerce.

There is no greater ſorrey to a mãnes harte, then an vnthanckfull friende. Whiche thyng if it happen, wite it not vpon God, as that it came by his fault. Naie, rather take vp thy ſelf, that thou ſhewe no more ſoche frendſhip, to vnthankfull bodies.

Ne tibi quid deſit, quæſitis v-

Parcé i. modice. sparyngly.

tere parcé.
Vtquè quod est serues, semper tibi deesse putato.

Spend, but spend in measure, the thinges that thou haste gotten together. And to the entent thou maiest kepe that thou haste, alwaies imagin, thou wantest somwhat, least all be gone ere thou beware. For in the purse bottom (saith Heside) it is to late sparyng.

Sera ī fundo parsimonia.

Quod præstare potes, ne bis promiseris illi.
Ne sis ventosus, dum vis vrbanus haberi.

Ven tosu, i. turgidus iactabundus.

That whiche thou canst not performe, to promise though it be but ones, were a token of moche rashenesse. But the thyng that thou canst performe, to promise it to a manne firste ones, and then againe, is token of boastyng, and no poincte of humanitie.

Qui simulat verbis nec corde est fidus amicus.
Tu quoquè fac simile, sic ars deluditur arte.

Ars signifieth here crafte, deceipt or coloure.

Againste hym that vseth a colourc of frendshippe towardes thee, and is not in deede thy hartie frende: vse thou the same

same also, and accordyng to the Prouerbe. Cretiza cum cretensi. For better is other whilesse to kepe a fained frend, then to make hym thyne open enemie, whiche thou shouldest dooe, if thou shewe thy self, that thou perceiueste his clokyng.

Noli homines blandos nimium sermone probare.
Fistula dulce canit, volucrem dum decipit auceps.

Dulce pro dulciter.

Faire woordes make fooles faine.

Esteme not men by their good saiynges, but by their well doinges. He lieth in waite of thee, that speaketh to thee moste faire. Remember that birdes also be mocked, and caught in the snare.

Si tibi sint nati, nec opes, tunc artibus illos.
Instrue, quo possint inopem defendere vitam.

Ars here is taken for conning: or science.

Cunnyng (saie thei) is no burden, but whether so euer a man become, it maintaineth hym, yea, moche more certainly, then money or liuelode, for that maie bee taken from hym, by an hundreth missfortunes, where as a science or occupacion abideth.

Quod vile est charum, quod

charum est, vile putato.
Sic tibi nec parcus, nec auarus
habeberis vlli.

That the people maketh moche of, that despise thou. And that thei dispise make thou moche of. Thus shall it come to passe, that neither thou shalte bee a nigarde to thy self. For thou shalte dare vse the thynges, that thou setteste not moche by. Neither shalte thou seme couetous to any manne, sith thou shalte not couette gredily, nor yet kepe busely the thinges, that thei moste couet. The people moste regardeth riches, but learnyng and vertue, thei sette leaste by. Tourne thou the opinion. For soche bee the thinges to euery manne, as is his opinion of theim. The people iudgeth, Fesauntes, Partrigies, Quailes deintie dishes. Thinke thou contrarie, that thei be vile meates, and thinke the deintiest meate of all, is a newe laied Egge, Letteise, a Chicken. Thus neither shalte thou seme a snouge to thy self, sith thou hatte that, whiche is in thy iudgemente deintie, neither shalte thou couette the deinties of other men, whiche be to thee vile.

Exemple

Quæ culpare soles, ea tu ne fe-

ceris

ceris ipse.

Turpe est doctori cum culpa redarguit ipsum.

It is a foule rebuke for thee, to doe that thing thy self, whiche thou blamest in other. A vicious life deminisheth a teachers auctoritie and estimacion.

Quod iustum est petito, vel quod videatur honestum.
Nam stultum est petere quod possit iure negari.

The thing, which semeth not rightfull or vnhonest, is to be desired of no man. For no man oweth in thinges vnlawefull, to satisfie his frendes desire.

Amicus sed vsq; ad aras.

Ignotum tibi noluto preponere notis.
Cognita iudicio constant, incognita casu.

Exchaunge not easily the knowen with the vnkowē. For thou shalt more commodiously vse the thynges, thou knowest, whiche thou maiste iudge of, then that whereof thou hast had no experience. And soche thynges as thou arte acquainted with, if thei bee good, thou shalt vse them more rightly, if thei be euill, thou shalt beare them the more easelie. For as the Poete Plautus

Plautus.

saieth: Euils knowen, bee no euilles. Thynges vnknowen, howe thei shall proue, it is vncertaine.

Periclis pro periculis Laboras. i. vexaris.

Cum dubia incertis versetur
vita periclis,
Pro lucro tibi pone diem, qui-
cumque laboras.

The sense and order is this. Where as the doubtfull life of mankinde, is tourned and tossed, with vncertain perilles, that is to saie, with a thousande casualties, and hasardes, thou manne, what so euer thou arte, whiche doest laboure, that is to saie: whiche arte vexed, and troubled with the euils of this life, coumpte euery daie of thy life, as it were wonne and gained, more then thou lookedest for. For euery daie that thou hast passed, might haue been thy last daie, as it was vncertain, whether it should haue chaunced vnto thee, or no.

Vincere cum possis, interdum
cede sodali.
Obsequio quoniam dulces
vincuntur amici.

Other whiles thou muste giue place and be obsequious to thy frend, though thou maiestie ouercome hym, and putte hym to silence. For surelie suche obse-

quie

quie and gentle fashions, dooe retaine frendes in amitte.

Ne dubites cum magna petas
impendere parua.
His etenim rebus coniungit
Gratia charos.

Sticke not to bestowe a little, for the obteinyng of moche. For grace, that is to sate, the Goddesse of beneuolence, or fauour, coupleth together louyng and deare friendes, with these linkes and chaines, of giuyng one to an other.

Litem inferre caue cum quo
tibi gratia iuncta est.
Ira odium generat, concordia
nutrit amorem.

Take hede thou makest no strief nor contencion with thy friende. For striuyng and pleadyng with thy friende, breedeth ofte tymes hatered, where as on the contrary parte, concorde nourisheth loue.

Seruorum ob culpam cum te
dolor vrget in iram.
Ipse tibi moderare, tuis vt par-
cere possis.

Punishe not thy seruaunt or scholer, so lõg as thou fele thy self chafed with ire, but first temper thy self, that when thy anger

Gratia, the Goddesse of fauour.

angre is laied, thou maieste either forgiue, or punishe more gently.

Quem superare potes, interdum vince ferendo.
Maxima enim morum semper patientia virtus.

It is a rightly soueraigne vertue: yea, when thou maiest haue the vpper hand yet sometyme to suffre thy self to bee vanquished, and to neglecte thyne aduersarie.

Conserua potius quæ sunt iam parta labore.
Cum labor in damno est, crescit mortalis egestas.

Labor in Damno.

It is moche more sure, and also more easie, to keepe that thou haste gotten with thy labour, then to botche vp againe, that thou haste wasted by riotte. Kepe together then the thynges alreadie gotten. For when thy trauell and labour is spente in botchyng vp, and in recouering the dammage and losse, that thou haste by thy folie sustained, there groweth worldlie beggerie.

Dapsilis interdum notis, charis, et amicis:
Cum fueris, felix: semper tibi proximus esto.

Dapsilis i. liberalis.

When

when thou art happie and in wealth, be otherwhile liberall to thy neighbors frendes, and louers, but be alwaies nerest to thy self.

LIBER SECVNDVS.

TEllurus si forte velis cognoscere cultus:
Vergilium legito, quod si mage nosse laboras
Herbarum vires, Macer tibi carmine dicet.
Si Romana cupis et Punica noscere bella:
Lucanum quæras qui Martis prælia dicet.
Si quid amare libet, vel discere amare legendo.
Naſonem petito: Sin autem cura tibi hec est.
Vt sapiens viuas, audi quo discere possis:
Per quæ semotum vitijs traducitur æuum.

Pro punica Eraſ. legendū putat ciuica i. ciuilia

Naſonem. i. Ouidium.

Ergo

Ergo ades, et quæ sit sapientia,
discere legendo.

Other matters ye maie learne of other Poetes. Uergile in his bookes of Georgikes, teacheth housbandrie. Macer, setteth out the vertue of herbes. Lucan writeth of the ciuile warres of the Romaines. Ouide sheweth the arte of louyng, and in his Elegies, teacheth loues: But if thou coueteste the arte and waie, howe to liue well and rightly, reade this booke. This shall teach thee no vulgare actes and trifles, but after what sorte thou maieste leade a life, secluded and seuered from vices.

Si potes, ignotis etiam prodesse memento.
Vtilius regno, meritis acquirere amicos

Not onelie vppon our friendes, wee ought to bee benificiall, but straungers also muste bee wonne with some benefite, wherein we maie doe theim good. For it is moche more profitable for a manne, to gette hym friendes with his demerites and good dedes, then to haue a kyngdome. A kyngdome maie bee taken awaie, friendes will succour hym that

that is desposed or putte out, for thei be farre surer, whom thou winnest with benefite, then whom thou pressest with power.

Mitte arcana dei, cælumque inquirere quid sit.
Cum sis mortalis, quæ sunt mortalia cura.

Mortalia i. humana.

Accordyng to the sentence of Socrates, those thynges that bee aboue vs, longe nothyng to vs. He admonisheth vs, therefore that omittyng the studie of naturall Philosophie, wee will regarde the thynges, that pertaine to humaine life, that is to weete, to the frampng of maners, and pourgyng the minde of euill effectes.

Linque metum lethi, nam stultum est tempore in omni:
Dum mortem metuis amittis gaudia vitæ.

Alias amittere.

Relinquish the feare of death, for there is greate folie winned therewithall, at all tymes. For firste the persone so fearyng death, can by no meanes shonne the thyng he feareth. Seconde, if this life hath any sweatnesse in it, all that he loseth through his owne folie.

Iratus

Iratus de re incerta contendere noli:
Impedit ira animum, ne possit cernere verum.

Exemplum ire.

Of a matter vncertaine, or of a doubtfull question, see thou neuer doe contende or dispute, when thou art angry. For anger is a greate obstacle, and let to the minde, that it can not discerne, ne espie the truthe.

Eras. pro propere putat legendum esse prope.

Fac sumptum propere, cum res desiderat ipsa.
Dandum etenim est aliquid, cum tempus postulat autres.

Doe coste, when the matter requireth, quickely and readily, leaste ether thou seme to do it with an euill will, or doest it, when the tyme is paste.

Quod nimium est fugito, paruo gaudere memento.
Tuta magis est puppis modico quæ flumine fertur.

Mage pro magis.

The lowe state and condicion of liuing is surer then the high, like as a shippe is in more sauftie, whiche is in a little floude, then that, whiche swimmeth in the waues of many seas.

Simile vide.

Quod pudeat socios prudens celare memento.

Ne

Te plures culpent id quod tibi
displicet vni.

If thou be wise, remember thou do not disclose to any, if thou hast doen ought, that thou maiest bee ashamed of, leaste many men now do blame thee for that, whiche afore thou bewaiedest thy self, discontented but thee alone.

Nolo putes prauos homines
peccati lucrari.
Temporibus peccata latent, et
tempore parent.

I will not thou shouldest thinke (saieth this authour) that euill disposed and wicked men, doe win their misdemeanours and offences, that is to saie, that thei shall escape so, without punishemente, for that were a winnyng vnto them, and gaines of their naughtines. Naie, thei shall not escape so. For as tyme couereth, so tyme also bewaieth all thynges.

Parent pro apparent.

Corporis exigui vires contemnere noli.
Consilio pollet, cui vim natura negauit.

Despise not the powers of a little body For often tymes that, whiche lacketh in the bodily strengthe, is recompensed

in the strength of the mynde.

Quem scieris non esse parem tibi, tempore cede.
Victorem a victo superari sępe videmus.

If thou perceiuest that thou haste to dooe with one, that is mightier then thou, and that thou art ouermatched, giue place for a tyme, and suffer hym to haue the victory For in processe of time it often happeneth, that by the alteracion of humaine thynges, he that before was the better manne, is now become the inferior.

Codo majoribus

Aduersus notum noli contendere verbis.
Lis minimis verbis interdum maxima crescit.

With thyne olde knowen and familier acquaintaunce, striue not to sore. For of verie small and light wordes, otherwhiles groweth greate and greuous debate.

Forte, i. aliq̃ diuinatione

Quid Deus intendat noli perquirere forte.
Quid statuat de te, sine te deliberat ipse.

Searche not by lottes, sorcerie, witchecrafte, or other wicked craftes, what shall

shall become of thee, for asmoche as god will not, thou shouldst knowe it. For he calleth thee not to counsaill, when he goeth aboute, to determine any thynge of thee. That if he would haue thee knowe it, doubtlesse he would call thee to counsail.

Inuidiam nimio cultu vitare memento.
Quæ si non lędit, tamen hanc sufferre molestum est.

Nemo cultu i. ex nimio corporis ornatu conceptam.

Enuie through ouermoche gorgiousnesse, and furnishyng of thy selfe se thou shoune, that is to saie, take heede, that thy porte bee not so greate and stately, that other men haue enuie at thee. For albeit the enuie of others hurt thee not yet it is a painfull thyng to suffre it.

Exemple of Adonie

Esto animo forti, cum sis damnatus inique.
Nemo diu gaudet, qui iudice vincit iniquo.

Take a good harte to thee, though thy aduersarie againste right and equitie, hath by the inequitie of the Iudge ouercome thee. For surely, he shall not ioy long that so worketh, but the thing that the Iudge hath wickedly iudged,

God will reiudge.

Litis preteritæ noli maladicta referre.

Referre i. recenſere.

Poſt inimicitias iram meminiſſe malorum eſt.

After attonement made, betwene partie and partie, the euill tales of the contencion paſſed, ought no more to be reherſed, but al the former iniuries ought to be cleane forgotten.

Nec te collaudes, nec te culpaueris ipſe.

Hoc faciunt ſtulti, quos gloria vexat inanis.

Neither praiſe, nor diſpraiſe thy ſelf. For who ſoeuer doeth either of theim, ſemeth to ſeke vain glorie. For euen he that diſpraiſeth himſelf, ſemeth for this entente to doe it, that he maie bee contraried of ſothe as heare hym, and ſo be praiſed of them.

Vtere queſitis modice. Cum ſumptus abundat,

Labitur exiguo quod partum eſt tempore longo.

Vſe meaſurably and ſparyngly, the thinges that thou haſt gotten togither. For when a mans erpenſes bee greate and vnmeaſurable, then dooeth his ſubſtaunce

substaunce and gooddes, consume and waste awaie in a little tyme, whiche was gotten in long tyme.

Insipiens esto, cum tempus postulat aut res,
Stultitiam simulare loco prudentia summa est.

Loco i. quũ est oportunum.

Doe not alwaie pretende grauitie and wisedome, but otherwhiles take the persone of a foole vpon thee, namelie, when the tyme or matter so requireth. For when occasion serueth, to counterfeite folie, is mosse high wisedome.

Luxuriam fugito, simul et vitare memento.
Crimen auariciæ, nam sunt contraria famæ.

Luxuriam. Prodigalitie.

Flie excesse and riot in all thinges, and again on the other parte, remember to eschue the crime and blame of couetousnes, for thei bee bothe of theim, contrary to a good name and fame.

Noli tu quædam referenti credere semper.
Exigua est tribuenda fides qui multa loquuntur.

Se thou beleue not him, that is alwaie telling and reporting of tailes. For surely, small credence ought to bee giuen

to soche as be greate talkers.

Quod potu peccas, ignoscere tu tibi noli.
Nam nullum crimen vni est, sed culpa bibentis.

That thou offendest and dooest amisse, through dronkenship, forgiue not thy self, but rather blame and accuse thy self: yea, and take punishemente of thy self. For verely, it is not the wine, ale, or beere, that ought to be blamed, whē a faulte is committed of a dronkerd, but it is the self drinkers faulte.

Consilium arcanum tacito committe sodali.
Corporis auxilium medico committe fideli.

Committe thy priuie and secrete counsaile, not to euery persone, but to thy still and secrete friende. And the helpe and cure of thy bodie, commit to a faithfull phisicion.

Successus luckes or prosperitis

Successus indignos noli ferre moleste.
Indulget fortuna malis, vt lædere possit.

Take it not greuously, when either thy matters prosper not, accordyng as thou art worthie, or when other mennes matters

matters prospere better, then thei bee worthie. For fortune sauoureth many tymes, and cheriseth euill persones, to the intent she maie hurte them, and do them displeasure at length.

Prospice qui veniunt hos casus esse ferendos.
Nam leuius lædir quicquid prę-uideris antę.

Forsee, and cast before with thy self, the chaunces that come, to the intent thou maiest the better beare theim. For it is a moche easier and lighter grief, when the thing is seen before.

Rebus in aduersis animum submitteri noli.
Spem retine, spes vna hominum nec morte reliuquit.

Ouid. viuire spe, vidi qui moriturus erat.

In aduersitie, submit not thy harte and courage, but kepe still a good hope of a better daie. For onely hope forsaketh not man, no not in death.

Reade the Prouerbe. Nosce tēp⁹.

Rem tibi quam noscis aptam dimittere noli.
Fronta capillata, post est occasio calua.

When thou seest a thing mete for thee, lette it not slippe, but take the occasion when it serueth. For occasion is thus

painted. She is before in the fronte of her hed, all full of heere, so that a man maie easelie catche holde of her, but behinde she is balde.

Quod sequitur specta, quodq;
imminet ante videto,
Ianus. Illum imitare deum, qui partem spectat vtranq;.

Beholde the thing that alredie is come and whiche nowe followeth thee, and forsee the thyng also, that is comming, and whiche hangeth ouer thy hedde. As who should saie: of thinges passed, doen well or otherwise, take counsaill howe thou maiest vse thinges to come. Wher in thou shalte followe the example of Janus, the aunciente God of the Romaines, whiche was painted with two faces, in whom was figured a prudente and wise manne, which ought to looke bothe behinde hym, and before hym.

Looke behind you & before.

how, sequitur, is takē. Thynges behinde thee, be thinges passed, and thynges before thee, bee thynges to come. For so must thou take this worde (sequitur) here.

Fortior ut valeas, interdum parcior esto,
Pauca voluptati debentur, plura saluti-

To

To the entente thou maieste bee stronger, and haue thy healthe the better, be otherwhiles moze sparing, sober, scant, and moderate in thy diete. Somewhat ought to be giuen to pleasure, but moze to healthe.

Iudicium populi nunquam contempseris vnus.
Ne nulli placias, dum vis contemnere multos.

Thou being but one manne, neuer despise the iudgement of the people, least while thou wilte despise many, thou please none.

Sit tibi præcipue quod primum est, cura salutis.
Tempora ne culpes, quum sis tibi causa doloris.

Afoze all other thinges, take hede of thy healthe, foz that is the chief and pzincipall thyng to be regarded, least, if thou fall into diseases, throughe thyne owne intemperancie: and by misgouernance of thy self, thou blamest the time, oz the vnwholsomnes of the aire oz place (as commonly menne doe) where thou art cause thy self, of thy trouble and sozow.

Somnia ne cures, nam mens humana quod optat,

Cum vigilat sperans, per somnum cernit idipsum.

Obserue not superstitiously, neither yet regarde thou thy dreames. For the thyng commonlie, that mannes minde wisheth for, by hopyng, while he waketh, seeth thesame by representacion in slepe.

¶LIBER TERTIVS.

HOc quicunq; velis carmẽ cognoscere lector,
Hæc præcepta feres, quæ sunt gratissima vitæ.
Instrue præceptis animum,
nec discere cesses.
Nam sine doctrina vita est,
quasi mortis imago.
Commoda multa feres: sin autem spreueris illud,
Non me scriptorem, sed te neglexeris ipse.

Thou what soeuer thou art (good reader) whiche dooest couet to knowe this booke of verses: shalt cary awaie moste whol-

wholsome and commendable preceptes of liuing. Furnishe therfore thy minde with morall lessons, and cease not to learne. For without learnyng, surelie this life is, as who shuld saie, an image or representacion of death. Thou shalte I saie, beare awaie many commodities, by readyng and reuoluyng this booke. Contrarie, if thou settest naught by it, thou shalte not despise me, that am the writer, but thy self.

Cum recte viuas, ne cures verba malorum:
Arbitrij nostri non est, quid quisque loquatur.

Arbitrijnostri, in our libertie.

When thou liuest well: regard not the wordes of euill persones, that cã speake good by no menne of honestie. Neither doeth it lye in our power and arbitremẽt, what euery man speaketh. Wherfore, sith wee can let no man to speake, it is not our faulte, but theirs.

Productus testis, saluo tamen ante pudore,
Quantumcunq; potes, celato crimen amici.

When thou art brought foorthe, for a witnesse, in thy friendes matter: doe as moche as thou canst, thy honestie saued.

to

to hide thy frendes blame.

Sermones blandos blesosque
cauere memento,
Simplicitas vere sane est, fraus
ficta loquendi.

Trothes tale is plain and simple without any flatteryng, where as faire flatteryng speache, lieth commonly in awaite to deceiue thee. Take hede therefore of faire and lispyng woordes, that thou be not defrauded.

Segnitiem fugito, quæ vitæ
ignauia fertur,
Nam cum animus languet,
consumit inertia corpus.

Languet i. Is feble or drouſie.

A slothfull and idle life, is to bee fledde. For when the minde is vnlustie, then doeth idlenes consume the bodie.

Interpone tuis interdum gaudia curis,
Vt possis animo quemuis sufferre laborem.

Curis i. studijs.

The mynde that is wearied with serious affaires, muste otherwhiles bee refreshed with honest and moderate pleasures, that it maie be the better able to endure labours. For as the Poete Ouide writeth. Quod caret alterna requie durabile nõ est. Nothyng without interchaunge-

chaungeable reste can endure.

Alterius dictum aut factum
ne carpseris vnquam,
Exemplo simili ne te deridiat
alter.

Carpseris i. reprehēderis

Checke thou not at any tyme, an other mannes woꝛde oꝛ deede, least with like example, an other man scoꝛne thee.

Quæ tibi sors dederit tabula
suprema notato:
Augendo serua, ne sis quem
fama loquatur.

Soche thinges as heritage, oꝛ execukoꝛshippe (whiche here is called sors suprema) hath bꝛought vnto thee, keeping noted and wꝛitten in the Table Testamentarie, oꝛ laste will of thy auncester, oꝛ friende, kepe theim well with augmentyng thesame, rather then diminishyng, least thou be sorye one, as the fame shall speake on.

Sors suprema

Cum tibi diuitiæ superant in
fine senectæ,
Magnificus facito viuas, non
parcus amicis.

Superant, p abundant.

When in thy verie laste age, thou hast foison, and aboundaunce of riches, liue after a free and liberall soꝛt, and no nigarde to thy friendes.

Vtile

Vtile consilium domimus ne despice serui.
Nullius sensum si prodest, temp-
seris vnquam.

Thou that art a maister, despise not the profitable counsaile of thy seruaunt No, despise no mannes aduise and conceipt if it be auailable and good.

Rebus & in censu si non est
quod fuit ante,
Præbenti. Fac viuas contentus eo, quod
ministrant tempore præbent.

If in goodes and coigne, it be not with thee, as it hath been in tymes past, doe so then that thou maiest liue, contented with that that the tyme giueth, and ministereth vnto thee.

Dosis that whiche is giuen with a woman in mariage

Vxorem fuge, ne ducas sub
nomine dotis.
Nec retinere velis, si cœperit
esse molesta.

Beware and flee this thyng, that thou marie not a wife, for the gooddes sake, that she bryngeth with her. No, keepe her not, if she beginne to bee grieuous, and comberous vnto thee, but lette her goe with that she broughte, a Goddes name, rather then thou shouldest be disquieted al thy life long with her. Here

shall ye note, that by the Lawes of the Romaines, before the religion of christ came emõges them, thei might at their pleasure, shift awaie their wiues, if thei liked theim not, and take newe. But christen men can not doe so. Wherfore thei ought to bee the more diligent and circumspect, to chuse soche as thei maie liue in quiet with.

Multorum disce exemplo quę
facta sequaris.
Quæ fugias vita est nobis alie-
na magistra.

Learne by the example of many, what deedes thou maiest followe, and what thou maieste flee. For the life of other men, ought to be vnto vs euen a schole maister & teacher, what we ought to do

Similitude

Doctrine

Qnod potes id tentes, operis
ne pondere pressus:
Succumbat labor et frustra
tẽtata relinquas.

Succumbat i. corruat.

Attempt the thinges that thou art able to doe, least if thou be prẽssed, and ouer charged with the waight of the worke, thy labour quaile, and so thou bee compelled to leaue all thynges, that thou hast vainly attempted.

fall vnder foote.

Quod nosti haud recte factum
nolito

nolito tacere,
Ne videare malos imitari vel-
le tacendo

Keepe not close the thyng, that thou thinkest not rightly dooen, leaste thou seme to be desirous, to followe the euill persones, by concelyng their trecherie.

Iudicis auxilium sub iniqua lege
rogato.
Ipsæ etiam leges cupiunt vt iure
regantur.

Terence. Extremitie of lawe is extreme iniurie, as the Poete Terence saieth. Wherefore if contrarie to equitie, thou be prest with the rigour and extremitie, desire the help of the Iudge, that hath authoritie, to temper the regour, as the case requireth. For the verie lawes thē selues demaunde the same, that thei should bee moderated and expounded, accordyng to equitie and conscience.

Quod merito pateris, pacienter
ferre memento,
Cumque reus tibi sis, ipsum te
iudice damna.

The incommoditie that thou sufferest, through thyne owne faulte and deseruyng suffre pacientlie, and when thou art giltie in thyne own conscience

priuelie

pzíuely to thy ſelf, be Judge of thy ſelf, and condempne thy ſelf.

Multa legas facito, perlectis ſelige multa.
Nam miranda, canunt, ſed non credenda Poetæ.

Alias plege.

Reade moche, and out of thynges that thou haſte thzoughly reade, chuſe and picke out moche, and not all. Fo2 the Poetes reco2de thynges wonderfull, but not alwaies credible.

Inter conuiuas fac ſis ſermone modeſtus.
Ne dicare loquax, dum vis vrbanus haberi.

Loquax, a pzater.

Bee ſober of woo2des at thy Table, emonges geſtes, leaſt while thou deſireſt to bee coumpted a maneꝛly man, thou bee called contrary to thy expectacion, a pzatteꝛer.

Coniugis iratæ nolito verba timere.
Nam lachrimis ſtruit inſidias dum fœmina plorat.

Struit. i. molitur.

Bee thou not moued, with the weping woo2des of thy wife, when ſhe is angrie. Fo2 a woman when ſhe wepeth, goeth about with her teares, to wo2ke deceipte.

Vtere quæsitis, sed ne videaris abuti.

Abuti. i. male vti.

Qui sua consumunt, cum deest, aliena sequuntur.

Vse, but abuse not thy gooddes that, thou hast gotten. For thei that cósume their owne, when thei lacke, ensue other mennes.

Horat. Mors vltima linea rerum.

Fac tibi proponas mortem non esse timendam,
Quæ bona si non est, finis tamen illa malorum est.

Death, euen for this verie cause, is not to bee feared, for it is the ende of all worldly trouble and displeasure.

A

Frugi. Thriftie.

Vxoris linguam si frugi est, ferre memento.
Namq; malum est, nil velle pati, nec posse tacere.

Be content to suffre thy wiues tongue if she bee thriftie, and a good housewife, besides foorthe. For this rather is an euill propertie, that one will suffre nothing, and yet can not temper his owne tongue.

Ægra. i. coacta inuita.

Diligenon ægra charos pietate parentes.
Nec matrem offendas, dum vis bonus esse parenti.

Louis

Loue thy deare parentes, with a voluntarie kindnesse, and not as it were by compulsion of the Lawes. And againe do not so cleaue to thy father, that thou shalte displease thy mother, but beare thy self euenly to bothe.

LIBER QVARTVS.

SEcuram quicunq; cupis traducere vitam,
Hæc vitiis hærere animum quæ moribus obsunt:
Hęc pręcepta tibi sémper relegenda memento.
Inuenies aliquid in quo te vtare magistro.

Securam.i. tranquillam

Who souer coueiteth to leade a quiete life, and laboureth that his mynde bee not intangled with vices, whiche be verie hurtefull to vertuous, and honeste maners, let hym alwaies reuolue these lessons. I trowe he shall find somewhat wherein he maie vse hymself, as a maister, and a gouernour of his life, beyng holpen with these preceptes.

Exposition to shune vices

Despice diuitias, si uis animo

Suscipiunt i. admirãtur magnificiũt

esse beatus.
Quas qui suspiciunt, mendicant semper auari.

Regarde not worldly richesse, if thou desiresst to bee happie, and blessed in thy mynde. For surelie, thei that be in loue and admiracion with richesse, what be thei? Thei bee coueteous, and alwaies beggers. For a beggers bagge, is neuer filled. Thei haue neuer inough. Thei be still nedie.

Commoda naturæ nollo tibi tempore deerunt.
Si contentus eo fueris quod postulat vsus.

Vsus i. necessitas.

The necessarie commodities of nature, thou shalte neuer faile of, if thou wilte be contented with that, that the present vse alketh.

Cum sis incautus, nec rem ratione gubernes,
Noli fortunam, quæ non est, dicere cæcam.

Where as thou art an euill housbande thy self, and dooest not order thy thynges with wisedome and reason, cal not Fortune blinde, for there is no soche thyng.

Parce, Aduerbe. pro parum.

Dilige denarium, sed parce di-

lige

lige formam.
Quam nemo sanctus nec honestus captat habere.

As it is a wise mānes propertie, to loue money, for the vse of it. So it is a fooles parte to loue to see it, to handle it, and to feede his iyes with it. For no honest or holy man seketh that.

Cum fueris locuples, corpus curare memento.
Aeger diues habet nummos, se non habet ipsum.

Se. non sed legendum putat Era.

If thou bee riche, looke to thy bodilie healthe. The sicke riche man hath money, but himself he hath not.

Verba cum tuleris discens aliquando magistri,
Fer patris imperium, quum verbis exit in iram.

Verbera i. verberationes.

Whereas thou suffrest otherwhile, euē the beatyng of thy maister in the schole when thou learnest, be not agreued, to beare thy fathers regiment and authoritie, when with woordes he fall out with thee, in his mode and passion.

Res age quæ prosunt, rursus vitare memento.
In quihus error inest, nec spes est certa laboris.

Of thinges profitable.

Exercise thy self, in thinges profitable, and again, eschue suche thynges as bee doubtfull, and wherein thou maiest be deceiued. See thou haste a sure hope of thy labour, and accordyng to the common saiyng.

Proverbe.

Quæ dubitas, ne feceris.

Doe not the thinges thou doubtest in.

Quod donare potes, gratis concede roganti.
Nam recte feciſſe bonis in parte lucrorum eſt.

Giue freelie and franckelie, that thou maieste conuentlie forbeare. For a good tourne, doen to good menne, is to bee nombred, in the parte of gaines, accordyng to the Mime Publian.

Mimus Publia.

Beneficium dando accepit qui digno dedit

He hath receiued a good tourne by giuyng, whiche hath giuen, or doen a good tourne to the worthie.

Quod tibi ſuſpectum eſt, confeſtim diſcute quid ſit
Nanq; ſolent primo quę ſunt neglecta nocere.

The thyng that is suspected vnto thee forthwith boulte it out. For thinges whiche at the beginnyng, be not loked vpon, doe commonly moche harme to a man

man ere he be ware.

Cum te detinent Veneris damnosa voluptas.
Indulgere gulę noli, quę ventris amica est.

When the chargeable and lossfull pleasure of the bodie, doeth occupie and imbrace thee, whiche doubtlesse is a great spender, and waster of thy goodes, take heede thou giue not thy self, to daintie and delicious fare, for the pleasaunte contentacion and satisfiynge of thy mouthe and palate (whiche lust and desyre to fare deyntelye is here called Gula, and is the bealies friende) lest thou ouercharge thy selfe with expenses, and so be brought to extreme beggerie. The sense then of the verses is this. Beware thou double not thy sore, one euill may so be borne, two at ones can not. To loue women is chargeable To feede of deintie and fine meates is also chargeable. If thou wilte needes ensue the one, flee the other. Marke what is (Gula.)

Cum tibi proponas animalia cuncta timere:
Vnum hominem tibi præcipio plus esse timendum. Proponas i. statuas.

D.iiij. Where

will here as in thine owne conceipt, thou doest caste thee to feare all beastes, namely soche as be wilde and perilous, by myne aduise and commaundemēt, thou shalt feare one liuyng thyng, that is to wete, manne aboue theim all. For no beaste is moze hurtfull to manne, then man is to man.

Cum tibi prævalidæ fuerint in
corpore vires.
Fac sapias, sic tu poteris vir fortis haberi.

Fac sapias i. fias sapiens.

If thou be of moste puissaunt strength in thy bodie, thou art not foorthwith to be called a strong or valiaunt man, vnlesse thou couple it with the power of the witte, that is to saie, wisedome, wherewith thou maiest rightly vse thy bodily strength.

Auxilium a notis petito, si
forte laboras.
Nec quisquam melior medicus, quam fidus amicus.

Laboras i. turbaris aīo

Thou openest the diseases of thy bodie, to a Phisicion. Open the diseases of thy mynde, to a faithfull friende. The one healeth with medicines, the other with good counsaile.

Similis amici.

Cum sis ipse nocens, moritur

cur

cur victima pro te?
Stultitia est morte alterius
sperare salutem.

victima est animal immolatum in sacrificio.

Sith thou art the offender thy self, why doeth the giltles beast, whiche thou offrest vp in sacrifice for thy sinne, die for thee, O thou Romain (for to the foolish Romaines, then Panimmes, this was written of a wise Panim.) It is, saieth he: a great foly, to haue hope of health, in the death of an other thyng.

Cum tibi vel socium vel fidum
quæris amicum.
Non tibi fortuna est hominis, sed vita petenda.

Fortuna wealthe.

If thou seke a frend, or a felowe, either in wedlocke, or in other affaires: esteme not hym or her by the goodes, and prosperous Fortune, but by the good properties, and maners of life.

Vtere quæsitis opibus, fuge
nomen auari.
Quid tibi diuitiæ prosunt, si
pauper abundas?

Quo mihi diuitias si non conditur vti? Ho.

Thou hast in vain gotten riches, if thou dare not vse them, but in the mydest of all thy richesse, liuest nedely. For if thei doe thee no good, it is all one, as if thou had them not at all.

* 9. Exempl
riches

Si famam seruare cupis, dum
viuis, honestam.
Fac fugias animo, quæ sunt ma-
la gaudia vitæ.

Yf thou wilt kepe vp thy good name and honest estimacion while thou liuest: See thou flee in thy minde the euill and hurtefull pleasures of life, as Glotonie, Lecherie and suche like.

Cum sapias animo, noli irridere
senectam,
Nam quicunq; senex, sensus
puerilis in illo est.

Sēs' puerilis a childishe witte.

When thou arte in thy lustie and best age and doest florish in witte and wisdome, se thou skorne not age, that is to saie: the aged men, whose wittes beinge now not so quicke and freshe as they were, bee euery daye more feble and more, and growe childishe againe accordinge to the Prouerbe. Bis pueri, senes. Olde men be twyse children.

Prouerbe.

Disce aliquid. Nam cum subito
fortuna recedit.
Ars remanet, vitamq; hominis
non deserit vnquam.

Fortune oftentimes doeth sodenlie plucke from a man his goodes, as by fire,

fyre, by theues, by warres, by shyppe-wrake, and by a thousande casualties, but cunninge or science can not be taken from thee. This therfore, is the surest possession, whiche alwaies and euerie where shall maintaine thee.

Perspicito cunctos tacitus quidquisq; loquatur
Sermo hominum mores & celat et iudicat idem.

Alias cũcta.

Marke secretlie with thy selfe and espie out all persons what euery mans talke is. For their talke doth hide their maners and condicions for a time, if they be dissemblers, and againe they? talke at another time bewraye & shew what they be.

Exerce studium, quamuis perceperis artem,
Vt cura ingenium, sic et manus adiuuat vsum.

Cura, cogitatio. studie.

As learnynge will vanishe awaye, if thou retaine it not with dayly exercise: So an handie occupacion or crafte, muste bee holpen and increased with labour.

Multum ne cures venturi tempora fati,
Non timetis mortem, qui scit

Fati, i. mortis.

con-

contemnere vitam.

If thou wilte bee free from the feare of death, learne not to sette moche by life.

Aristotle. For as Aristotle full featly teaceth, the vse or fruicion of nothing is pleasaunt, vnles after a maner, thou hast despised thesame alreadie.

Disce, sed a doctis, indoctos ipse doceto.

Propagãda i. dilatanda, multiplicãda. Propaganda etenim rerum doctrina bonarum.

Exemple Learne not of euery man, but of soche, as can teache thee again, the thing that thou hast learned of other, thesame se ȳ teache to other. For the knowledge of thynges profitable, is not to bee suppressed and hidde, but to bee reached, as it were by handes, from one manne to an other.

Hoc bibe quo possis, si tu vis viuere sanus.

Morbi causa mali est homini quandoq; voluptas.

Contrary rightes 14. Drinke not more then thou art able to beare, and more then shall suffice thy nature. For that short pleasure of drinkyng, oftentymes breadeth to a man, a long and painfull sickneſſe.

Laudaris ꝓ laudaueris. Laudaris quodcunq; palam, quod cunq;

cunq; probaris.

Hoc vide ne rursus leuitatis crimine damnes.

What so euer thyng thou shalt praise, and what so euer thou shalt allowe, see thou dooe not againe dampne and disallowe the same, throughe the vice of lightnesse.

Tranquillis rebus quæ sunt aduersa caueto.

Rursus in aduersis melius sperare memento.

Be not careleſſe, when fortune is quiet and caume, but feare a tempest, again when fortune rageth, hope for a better weather. In prosperitie wee oughte to feare aduersitie, that we be not thoughtlesse, and in aduersitie we ought to loke for prosperitie, that we be not hartles.

Discere ne cesses cura sapientia crescit.

Rara datur longo prudentia temporis vsu. cura i. studio.

Lette vs neuer ceaſe learnyng, for by studie, and reuolutyng of the mynde, doeth wisedome encrease. Yea, by long experience and vse of tyme, is giuen a rare, that is to sate, a singulare and seldome seen wisedome. This take I to be Rara,

the

the better sense.

Parce laudato, nam quem tu
sæpe probaris.
Vna dies, qualis fuerit monstra-
bit amicus.

Be scant of thy praise. Extoll not thy friend to the high comẽdacions whome thou hast not yet throughlye tried, lest one day come that shall vtter him to be a farre other man then thou takest him for.

Ne pudeat quæ nescieris te velle
doceri.
Scire aliquid laus est, pudor est
nil discere velle.

Some men are striken with soche foolishe shame, that thei had rather to bee ignoraunt, then ones to learne, wheras yet thei knowe, it is an high commendacion to haue knowlege, & a foule reproche to be ignorãt like a brut beast.

Cum Venere et Baccho lis est
et iuncta voluptas.
Quod lautum est animo com-
plectere, sed fuge lites.

There is ioined with Venus and Bacchus, bothe pleasure and strife, pleasure if ye vse their commodities measurably and well, strife and displeasure

if

if ye vse them (otherwise. Wine the making wherof was inuented by Bacchus) moderatlie taken maketh ỹ heart chereful, immoderatly, setteth men together by the eares. Likewise it is of loue, lawfully taken and honestly it delyteth, otherwise it breadeth discorde and variaunce.

Demissos animo, ac tacitos vitare memento.
Qua flumen placidum est forsan latet altius vnda.

Eschewe sad and still persons. For they seme to go about some mischief. Euen as a flood or water is to be most feared where it is most caulme. for there it is wonte to be depest. So Cesar euer feared more Brutus and Cassius, whiche were pale and still men, then he feared Antonius the dronkard.

Cum tibi displiceat rerum fortuna tuarum, tu.
Alterius specta quo sit discrimine peior.

As often as the fortune of thine owne thinges displease thee, consider the fortune of another man in what diuersitie thy fortune is worse then his.

Quod potes id tenta, nam littus carpere

crapere litt⁹ i. nauigare iuxta littus

carpere remis.
Tutius est multo, quam velum tendere in altum.

Sure thynges ought rather to bee attempted, then greate thynges. For surer it is to rowe by the Shoore, and to vse Oores, then with full saile, to cutte the waues in the maine seas, in greate perill and daunger.

18

Praue i. malitione.

Contra hominum iustum praue contendere noli.
Semper enim Deus iniustas vlciscitur iras.

Striue not crokedlie and frowardlie against a iuste man. For God euer reuēgeth wrongfull vexacions.

19

Ereptis opibus noli mærere querendo.

Querendo i. lamentando

Sed gaude potius, tibi sic contingat habere.

If rithes chaunce vnto thee, bee glad. If thei bee by some missfortunes, taken awaie: dooe not mourne, and tormente thy self with complainyng.

Riches Costing

Est iactura grauis, quę sunt amittere damnis.
Sunt quædam quæ ferre decet patienter amicum.

It is a sore losse, to loose the thynges

a man hath by the damage and fault of his frende, as if his beastes should eate vp my Corne, or soche like thynge, I would not be contented therewith, but require amendes. Yet again some thinges there be, whiche it becometh a frēd patiently to suffre of his frende, namely light and small offences.

Tempora longa tibi noli promittere vitæ.
Quocunq; ingrederis sequitur mors, corpus vt vmbra.

Death.

No man can promise longe life to hym selfe, sith death, whether so euer a man goeth, doeth followe hym, none otherwise, then the shadowe followeth the bodie.

Thura deum placa, vitulum sine crescat aratro.
Ne credas placare deum, dum cædelitatur.

Appease Gods indignacion and wrath with frankencence, and suffre the calfe that it maie growe, to be apt and mete for the plough. For think not that thou doest pacifie God, when thou makest sacrifice vnto hym, with the slaughter of Calues, and other beastes.

Cede locum læsus fortunæ, cede potenti.
Cede qui potuit, prodesse aliquando valebit.

Giue place to fortune, that is to saie: to men that be fortunate and rich, though thou bee sometyme hurted, and wronged of theim, yet I saie, giue place also to menne of power and might. For he that was of power to hurte thee, shalbe able to doe thee good sometyme.

Cum quid peccatis, castiga teipsetubinde.
Vulnera dum sanas, dolor est medicina doloris.

subinde pro statim.

When thou shalt do any thing amisse: doe not winke at thine owne faulte, as other menne doe, but chastice and chide thyselfe forthwith. For sorowe is medicin of sorowe, while a man suffer his woũdes to bee cured. A smartyng wounde can not bee healed, without a bityng plaster or medicine. So likewise, it is of the diseases of the minde.

Dammaris pro damnaueris. i. dãna

Dammaris nunquam post longum tempus amicum.
Mutauit mores, sed pignota prima memento.

Neuer condempne, nor vtterly caste awaie

waie thy friende after a longe tyme of frendship, vsed and continued betwene you. He hath chaunged perchaunce his maners, he is not the man he was wōt to be. Well, what then? Yet remember the firste and old bandes and tokens of loue betwene you, and shewe hym somwhat the moze fauour foz that. pignora.

Gratior officijs quo sis mage clarior esto,
Ne nomen subeas quod dicitur officiperda. mage pro potius.

To the intent thou maiest be the better beloued of men, see thou bee rather the moze thankefull and kinde towardes men, winnyng their hartes with wozkes and offices of humanitie, least thou doe els run into the name, which of the Latine people was called, officiperda, that is to saie, as some men interpzete it, one vpon whom, a good tourne bestowed is losse, oz as other thinketh, a destroier and loser of all good humanitie.

Suspectus, caueas, ne sis miser omnibus horis.
Nam timidis & suspectis aptissima mors est.

Thou beyng a manne suspicious, sus-

peatyng and fearyng the waggyng of a ſtrawe, take heede, that thou liue not a miſer, all the daies of thy life, as who ſhould ſaie: he that ſuſpecteth euery trifle, muſt nedes liue a wretched life. For vnto fearfull and ſuſpeatyng perſones is death moſte meete and conueniente, for aſmoche as liue thei can not ſwetely and pleaſauntly.

Cum fueris ſeruos proprios mercatus in vſus,
Et famulos dicas, homines tamen eſſe memento.

If thou ſhalt buie bonde men, for thine own proper vſes (for emonges the Heathen people, it was a common thynge, to buy villaines or bonde men) and calleſt theim thy ſeruauntes: yet remember that thei be men, and no beaſtes. In that thei be bought, it commeth by the iniquitie of Fortune, but in that thei bee men, thei bee thy fellowes, for thou art but a man.

Quam primum rapienda tibi eſt occaſio prima,
Ne rurſus quæras, quæ iam neglexeris ante.

Euen the very firſte occaſion of a good thyng, is foorthwith to bee caught and taken

taken vp, leſt if the occaſion withdrawe it ſelf, thou ſhalte bee faine to ſeke it againe, perchaunce neuer finde it more, for aſmoche as alreadie thou haſte neglected it.

Morte repentina noli gaudere malorum.
Felices obeunt, quorum ſine crimine vita eſt.

If euill men doe ſodainly die, we ought rather to bee ſorie, then ioyfull. Let vs rather ioye in the death of good men, whoſe death is happie.

Cum coniunx tibi ſit, nec res, & fama laboret:
Vitandum ducas inimicum nomen amici.

Laborte. i. periclitetur.

If thou haſte a wife, and neither thy goodes, nor thy eſtimacion and fame, is in any euill [illegible] daunger, doe not then bring thy ſelf into the frendſhip, & familiaritie of greate men, and namely of ſoche as haue no good, but rather an odious name emonges the people, leſt thou get by ſoche frendſhip, both to thy ſelf, and to thy wife, ſome blemiſhe or euil name. This take I to the beſt ſenſe

Cum tibi contingat ſtudio cognoſcere multa;

Fac discas multa, vites nescire doceri.

The more thou learnest, the more loke thou studie to knowe. Seeme not vnable to apprehende, or conceiue any maner of knowledge.

Miraris verbis nudis me scribere versus.
Hos breuitas sensus fecit coniungere binos.

Versus binos Græci vocant disticha.

A Sentence ought to bee comprised in fewe woordes. For shorte thynges bee beste remembred, and sonest borne awaie. And for this cause, the aucthour of this pretie booke, thought it good by naked woordes, to include in euery seuerall distich, a seuerall lesson, or morall precepte, to make it plainer and shorter.

Catonis Distichorum moralium finis

¶ ALIQVOT SENTENtiarum flores ex varijs collecti scriptoribus per Desid. Erasmus Roterdamum, vna cum interpretatione Richardi Tauerneri Serenissimo Regi Angliæ ab annulo Signatorio.

¶ The sayynges of Pittagas.

Difficilia quæ pulchra.

Goodlie thinges be harde.

Magistratum virum arguit.

Authoritie or office vttereth what a man is.

Prudentis est prospicere ne quid eueniat mali, fortis tollerare, si forte obtigerit.

It is a wise mannes part to forsee that no euill dooe chaunce vnto hym, and againe it is an hardie mannes parte to suffre, if any euill chaunce hym.

Ne cui calamitatē suam exprobaris.

Vpbraide no man of his misfortune.

Vxorem æqualem dicito.

Marie a wife, of no higher birthe or estate, then thou art thy self.

BIAS.

Valere corpore, naturæ munus est, Diuitiæ dantur a Fortuna, Sapientia animi bonum est.

To be strong of bodie, is the gift of nature, Riches is giuen of Fortune. And wisedom is the good thing of the mind.

Ita dispensa tempus, quasi et diu victurus et mox moriturus.

So dispose thy tyme, as thou shouldest bothe liue long, and also dye shortly.

Delibera lente, quod decreueris cõstanter vrgent.

Take long aduisement, but the thyng that thou hast ones determined, set vpõ it constantly.

Ne præceps sis ad loquendum.

Be not heddie, or rashe to speake.

Pessimi consultores sunt iræ, & precipitantia.

Wrathe and rashenesse, bee twoo the worste counsailours that can be.

Sapiens oĩa sua bona secum portat

The wise man carieth all his goodes with hym.

CLEOBVLVS.

Amicos beneficijs foue, quo fiant amiciores, inimicis denega, quo fiant amici.

Maintain

Maintaine thy frendes with benefites, to make them the more frendly, and do good to thyne enemies, to make theim thy frendes.

Egressurus domo, te cũ expendito quid foris agere velis, domum vbi redieris, quid egeris reputato.

When thou goest from home, ponder with thy self, what thou wilt do abrode. And when thou returnest home, record with thy self, what thou hast doen.

Audiendi quam loquendi studiosior esto.

Bee more desirous to heare, then to speake.

Voluptati frenos injicito.

Bridle thy pleasure.

Vxori præsentibus alijs nec blandire nec iurgium facito.

In presence of other, neither flatter thy wife, nor chide her.

Rebus secundis ne efferaris, aduersis ne deijciaris.

With prosperitie, be thou not lifted vp and with aduersitie, be not cast doune.

PERIANDER.

Voluptas cito perit, honor immortalis est.

Pleasure sone perisheth, but honor ne-

uer dieth.

Tutares quies, periculosa temeritas.

Quietnesse is a sure thyng; but rashenesse is daungerous.

In rebus prosperis esto moderatus, in aduersis prudens.

In prosperite be sober, i aduersite wise.

Cura potest omnia.

Diligence and studie, can do al thinges.

ANNACHARSIS.

De arte non iudicat nisi artifex.

Of a craft can no manne iudge, but the craftes man.

Ex alienis vitiis disce q̄ fœda sunt tua.

By other mennes vices, learne howe foule thyne owne be.

Linguam, ventrē & pudenda cohibe.

Charme thy tong, belie and pruities.

THALES.

Difficillimum est oīm nosce seipsum.

It is the hardest poincte of all, a man to knowe hymself.

Quæ in aliis damnes, ipse ne feceris.

Soche things as thou doest condempne and blame in other, do them not thy self

Amicorum non minus absentium q̄ presentiū memores esse oportet.

It behoueth vs to remember our frien-des, aswell absent, as present.

Animus

Animus honestis artibus colendus est potius q̄ forma corporis componéda.

A manne ought rather to garnishe the minde with honest artes: then to decke the forme of his bodie.

Ne quæras fraude ditescere.

Seke not to growe riche, by falshode.

Qualem gratiam retuleris patentibus tuis, talē expecta et a liberis tuis

Soche thākes as thou hast yelded to thy parentes, loke for ẏ like of thy children.

SOLON.

Virtus fidelio est iureiurando.

There is more truste in honestie, then in an othe.

Quod præclarū est, acurate est agendū

A thing of excellencie, ought to be finely doen.

Amicum ne temere recipito, receptum ne reijcito.

Receiue no man rashly into thy frendship, and when thou hast receiued him, cast hym not rashely of.

Impera, sed prius edoctus imperio parere

Desire to beare some rule, but firste learne to be obedient vnto rule thy self.

Cum regibus (dixis Æsopus) aut omnino non loquendum, aut que sunt iucundissima loqui oportet.

With

With kinges (saied Esope) it were best either not to speake at all, or to speake thinges moste pleasaunt.

Immo, inquit Solon. Cum regibus aut omnino non lequendum, aut quę sunt optima loqui oportet.

Nay saith Solon: with kinges it were beste, either not to speake at all, or to speake the beste thinges.

Rationi pareto.

Obeie reason.

Malorum consuetudinem fugito.

Eschue the fellowshyp, of euill disposed men.

In defunctū maledicta ne cōgerito.

Raile not vpon hym that is dedde.

Filius ne parentem alere cagitor, a quo nullam artem edoctus est.

Let not the soonne be compelled, to find his father, in his extreme pouertie and nede, of whom he hath not been taught or brought vp in any Science, or occupacion.

Vitæ finem spectato.

Praise no man for blessed and happie, till thou se the ende of his life.

CHILO LACEDÉMONIVS.

Si dixeris quę vis, audies quæ nō vis.

If

If thou speake what thou wilte, thou shalt heare what thou wilt not.

Damnum turpi lucro potius esto.

Prefarre damage, before foule lucre.

Ne lingua preuertitor animum.

Let not the toug run before the witto.

Quæ fieri non possunt ne tentes

Assaie not the thynges, that can not be brought aboute.

Index aurum, aurum explorat hominem.

The Touche stone trieth golde, golde trieth man.

Amato tanquam osurus, oderis tanquam amaturus.

Loue, as though thou shouldest in time cõmyng, hate, and hate as though thou shoudes in tyme commyng, loue.

ARISTIPPVS.

Opes eiusmodi tibi para, quæ naui fracta simul cum domino enatent

Seeke thee soche richesse, whiche if the Shippe breake, mate swimme forth together with the owner.

Fortunę bona varij casus eripiunt: bona animi quæ sola vere bona sunt, nec incendum nec naufragiũ potest eripere

The goodes of fortune be taken awaie by

Bonitas. Similitudo

by sundrie casualties, but the goodes of the minde, whiche be onely true goodes can not be taken awaie, neither by fire nor shipwracke.

Disce puer, quæ viro sunt vsui futura.

Doctrina. Test.

Learne when thou art a childe, soche thinges as shalbe profitable, whē thou art a man.

THEOPHRASTVS.

Preciosissimus sumptus est tempus.

Tempus Test.

Tyme is the moste precious coste, that a man can bestowe.

ANTISTHENES.

Regium est audire male, quum feceris bene.

It is giuen to a kyng, though he do neuer so well, yet to be euill spoken of.

corax grecè a Rauen. Colax a flatterer.

Satius est in coraces quam in colacis. i. in coruos quam in adulatores incidere. Illi mortuum exedunt, hi uiuum etiam.

It is better of the twaine, to fall emonges a sorte of Rauens, then emonges flatterers. The Rauens eate a manne, when he isdedde, but the flatterers eate hym quicke.

Flatterers. Similitud

Quod rubigo est ferro, hoc liuor est homini.

In inuidia. Contra

That ruste doeth to iron, that doeth enuie

vse to man.

Fratrum concordia quo vis muro tutior.

The concorde of brethren, is surer then any stone wall.

Præcipua disciplina est dediscere mala. (Doctrin: Lost.

The chiefest learnyng, is to vnlearne vices.

DIOGENES.

Vir bonus Dei simulacrum est.

A good man, is the Image of God.

Amor otiosorum est negocium.

Loue is the businesse of loiterers.

Misserrima est senex egens.

Needie age is a thyng moste miserable.

Pernitiosissime mordent, ex feris bestiis obtrectator, ex cicuribus adulator.

There be twoo, whiche bite moste deadly, of wilde beastes, the backbiter, and of tame, the flatterer.

Oratio blanda est mellitus laqueus. (Flattering speach: Lost.

A flatteryng speache, is a honie swete snare.

Qui præclare quum ter nec faciũt, eitheræ similes sunt, quæ sonat aliis, ipsa nec audiens, nec sentiens.

Thei that speake gloriously, but do nothyng thereafter themself, be like vnto

a Harpe, whiche maketh a ſounde to o-
ther, but it ſelf neither heareth, nor per-
ceiueth.

Fruſtra viuit, cui vt bene viuat nul-
la cura eſt.

He liueth vainly, whiche hath no care
to liue well.

Qui forma decorus indecore loqui-
tur, ex eburnia vagina plumbium
educit gladium.

A goodly perſon, that ſpeaketh vngood
ly woordes, draweth foorthe a Leaden
ſweard, out of an Iuerie ſcaberde.

Serui heris, improbi ſeruiunt cupi-
ditatibus.

Bonde men bethrall to theſr Maiſters,
and wicked men to their luſtes.

Eruditio iuuenibus ſobrietas eſt, ſe-
nibus ſolatium, pauperibus diuitię
diuitibus ornamentum.

Learnyng is to yong men a ſobrenesſe,
to old men a ſolace, to poore men riches
to riche men a garniſhement.

Nobilitas, gloria, diuitiæ, malitiæ
ſunt velamenta.

Nobilitie, glorie, riches, bee the clokes
of noughtineſſe.

SOCRATES.

Quæ ſupra nos, nihil ad nos.

The

The thinges that be aboue vs, pertain nought vnto vs.

Hoc vnum scio, me nihil scire.

This one thing I knowe (saied Socrates) that I knowe nothyng.

GRATES.

Vt in omni malo punico granum aliquod putre est, ita nemo reperitur, vndiquaq; purus a vitio.

Like as in euery Pomegranate, there is some kernil rotten: so there is no mã sounde throughly cleane from vice.

ZENO CITIENSIS.

Non qui magnus, statim bonus est, sed quisquis bonus, idem & magnus est.

It followeth not, that who so euer is greate, is foorthwith good, but who so euer is good, thesame is also greate.

Ideo Natura dedit homini aures duas, os vnicum, vt plus audiamus quam loquamur.

Nature hath giuen manne, therefore twoo eares, and but one mouthe, that we should bee readier to heare, then to speake.

Auribus attrahendi sunt homines potius quam pallio, id est persuasio-

ne magis quam violentia.

Men ought to be drawen rather by the eares, then by the goune, that is to say: rather by persuacion, then by violence.

Themistocles.

Præstat habere viros egentes pecunia quam pecuniam egentem viris.

It is better to haue men wantyng money, then money wantyng men.

Pericles.

Amicum esse licet sed vsq; ad aras.

A man maie be a frende, but he must go no further with his frende, then till he come to the aulter, that is, he maie not offende God, for his frendes cause.

Lamachus.

Non licet in bello bis peccare.

It is not lawfull in battaill, to make a fault twise.

Iphicrates.

Indecora sapienti vox est. Non puteram, aut non expectaram.

It is an vncomly saiyng for a wiseman to saie: I would not haue thought it, or I would not haue looked, that it should haue come so to passe.

M. Curius.

M. Curius.

Præstantius est imperare aurum habentibus viris, quam habere aurum

It is farre better for a man, to beare a rule vpon men hauyng golde, then to haue golde hymselfe.

Dignitas Est

Cato Senior.

Mirum eam ciuitatem saluā esse posse in qua minoris veniat bos quā piscis.

It is maruaile that that citee can bee sause, in whiche an Ore is sold, for lesse price, then a fishe is solde for.

Musonius apud Gellium.

Si per laborē honesti quippiam egeris, labor abit, honestum manet: si per voluptatem turpi quippiam feceris, voluptas abit, turpitudo manet.

If through labour, thou shalte worke any worshippe: The labour vanisheth, and the worship tarieth: but if through pleasure, thou shalt worke any shame, the pleasure vanisheth, and the shame tarieth.

Labor: Vanit

¶ *Sententiarum insignum.*

Finis.

¶MIMI PVBLIANI.

That is to saie, quicke and sentencious verses or Metres of Publius. With the interpretacion and brief scholies of Richard Tauerner.

alienum i. non proprium.

Lienũ est omne quicquid optando euenit All that happeneth by wisshyng, is none of thin. As who should saie: What so euer commeth vnto thee by thine owne trauaile and industrie, that onely coumpt thyne owne.

Ab alio expectes, alteri quod feceris:

Loke to haue thesame at an other mannes hande, that thou thy self haste doen to other. With what measure (saieth Christe) ye measure, with thesame shall other

ōther men measure vnto you again.

Animus vereri qui scit, scit tuto aggredi. Scit, cã skill

A mynde that knoweth to feare, the same knoweth also safely to enterprise. He that vnderstãdeth the daunger and perill of thynges, can skill also to eschewe the perill. On the contrarie side, the harebraine setteth vppon thynges daungerously, because he hath not the witte to feare.

Auxilia, humilia firma consensus facit. Humilia. i. tenunia.

Consente maketh small succours sure. Though in warres, a manne hath but simple helpes, yet if thei agree together thei shall bee stronge inough, and able to beate a greater companie, emonges whom is no order, nor concorde. Discorde surely enfebleth the greateste powers.

Amor animi arbitrio sumitur, non ponitur. ponitur pro deponitur.

Loue is taken with choise of minde, but is not so laied doune. It is in our power, not to beginne loue. But when thou art ones in, thou art now become seruaunt vnto it, and canste not plucke out thy hedde when thou wilt.

Tertium.i. medium.

Aut amat aut odit mulier,
nihil eſt tertium.

A woman either loueth or hateth, there is no third. Woman kinde for the moſt parte, is in extreames, and ſo fore vpon either parte. She hath no meane. For (as Erasmus ſaieth) ſhe is animal affectibus obnoxium, that is to wete, without moderacion or ſtate of her appetite, al full of affections, and in maner voide of reaſon.

Ad triſtem partem ſtrennua
eſt ſuſpitio.

Suſpicion is vehemente and ſtrong, to the vnfortunate, or heauie parte. They that ones be fallen into heauie fortune, be moſte ſuſpected in their doinges, and moreouer, be commonly moſte ready to ſuſpecte the worſte in all thynges.

Ames parentem, ſi æquus eſt,
ſi alter, feras.

If thy parent be gentle, and indifferent vnto thee, loue hym, if he be not ſoche, but vnegall and iniurious, yet becauſe he is thy parente, beare hym.

Aſpicere oportet, quod poſsis
deperdere.

Thou muſt looke vpon the thyng, that thou maieſt looſe. The beſte keper of a

thyng

thyng is the owners eye, that is to saie, his presence.

Amici vitia si feras, facias tua.

If thou suffre thy frendes faultes, thou makest them thine, as who should saie: it shall be imputed vnto thee, what soeuer thy frende offendeth in, when thou doest not chalenge hym thereof.

Aliene, homini ingenuo, acerba est seruitus.

Bitter bondage, is to a gentle manne straunge. Nothyng is dearer to a gentle harte, then is libertie.

Absentem lædit, cum ebrio qui litigat.

Who brauleth with a dronkerde, hurteth hym that is absent. The mynde of a dronkerde is awaie, wherewith he should speake. And therfore it is all one as if he were not there hym self.

Amans iratus multa mentitur sibi.

A louer when he is angrie maketh many lies to hymself. The angrie louer purposeth moche in his mynde, whiche he performeth not afterwarde.

Auarus ipse miseriæ causa est suæ.

The couetous persone, is cause of his owne wretchednes. For willyngly and

wittyngly, he is euermore neadie and filthie, afrated to spende one halfpenie vpon hymself.

Quid. i. in quare.

Amans quid cupiat scit, quid
sapiat non videt.

The louer knoweth what to couet, but seeth not what to bee wise in. He coueteth without iudgemente, not weighyng whether the thing be profitable or hurtfull, whiche he so coueteth.

Amans quod suspicatur vigi-
lans, somniat.

The louer dreameth the thyng, that he suspecteth wakyng. Louers commonlie faine to them selues dreames, and with vaine hope flatter them selues.

Ad calamitatem quilibet ru-
mor valet.

Euery rumour serueth for wretchednes, that is, sad and heuie tidynges, be easily blowen abroade, be thei neuer so vain and false, and thei be also sone beleued. But soche thinges as bee good, right, and honest, are hardly beleued.

Amor extorqueri haud potest,
elabi potest.

Loue can not be wrong out, but fall awaie it maie. Soche a vehement thyng is loue, that sodenly and perforce thou

canst

canst not thrust it out, but little and little, it maie slide awaie.

Ab amante lachrimis redimas iracundiam.

With teares maiestie thou quenche the louers anger. If thy louer bee neuer so angrie with thee, wepe, and all is well againe. This arte is not vnknowen to women.

A parte cum est mala mulier, tum demum est bona.

When a woman is openly euill, then is she beste. As who should saie, if there be any goodnes in a woman, it is then, when she openly vttereth her malice. Counterfeited holinesse (thei saie) is double wickednesse. A woman for most parte (saieth myne authour Erasmus) is a croked and deceiptfull peece, and therefore she is least hurtfull, when she is openlie nought. This is not spoken of women, but it agreeth vppon some menne also.

Auarum facile capias, vbi non sis idem.

Thou maiest easely take a coueteous manne, if thou bee not the same thy self One coueteous persone, can not beare an other.

Amare et ſapere vix deo con-
ciditur.

To be in loue, and to bee wiſe, is ſcace grauuted to God. It is not one mannes propertie, bothe to loue, and alſo to bee of a ſounde mynde.

Auarus niſi cum moritur, nil
rectefacit.

Auaritia. The coueteous perſone, but when he dieth, doeth nothing well. For when he departeth the worlde, then at laſte he ſuffreth other men to ſpende, and to vſe his goodes, whiche he had burded vp.

Aſtute dum celatur, ſe ætas
indicat.

Etab. Age bewraieth it ſelf, bee it neuer ſo craftely hid, and kept in.

Auarus damno potius, quam
ſapiens dolet.

The coueteous perſone ſoroweth for loſſe of goodes, rather then the wiſe-manne. A wiſe manne vexeth not hym ſelf, with loſyng of worldely thynges. But he mourneth, that lacketh money, his God.

Ni, pro niſi. Auaro quid mali optes? vt viuat diu. What euill canſt thou wiſhe, o the co-
Auaritia. uetous manne, but longe to liue, for aſ-moche as he liueth moſte wretchedly.

animo

Animo dolenti nil oportet
credere.

To a sorowfull minde, menne ought to giue no credence. So longe as thou art greued, trust nothyng thy self. For greuaunce of mynde, entiseth nothyng a right.

Alienum nobis, nostrum plus
alijs placet.

alienum. i. res alterius.

Other mennes fortune pleaseth vs, and ours pleaseth other menne more. No manne is contented with his owne alotment and thinges.

Amare iuueni fructus est, cri-
men seni.

Amor.

Loue to a young persone, is a fruicte or pleasure, but to an olde persone, it is a blame.

Anus cum ludit, morti de-
litiat facit.

An old woman vsyng dalliaunce, doeth nothing els in effect, but deliteth death.

Amoris vulnus idem qui sanat facit.

The self persone maketh the wounde of loue, whiche healeth the wounde, that is, if the persone loued, assenteth to the louer.

Ad pœnitendum properat, cito
qui iudicat.

He-

He hasteneth to repent himself, whiche iudgeth lightly. Be not to rashe in iudgemente. Of heddie sentence giuyng, often tymes foloweth repentaunce.

Amicum opimæ res parant,
tristes probant.

Wealthe getteth friendes, but aduersitie trieth theim.

Aleator quanto in arte est melior, tanto est nequior.

A Diser, the more cunnyng and better he is in his feacte, so moche he is the worse. The more a persone excelleth in a thynge that is discommendable, the worse he is.

Arcum intensio frangit, animum remissio.

Bending breaketh the Bowe, but slackyng breaketh the mynde, that is to wete, a Bowe if it bee bente to moche, breaketh. But the powers of the minde be increased by bendyng, and continuall exercise, whereas with slacknes and idleneſſe, thei be broken.

Bis est gratum, quod opus est,
vltro si offeras.

If thou offer thy frende, the thyng that he nedeth, vnasked, it is worthe double than

thankes. A benefit extorted by crauyng hath loste a greate parte of the thanke.

Beneficium dare quinescit, in iuste petit.

He that can no skill to do a good turne vnrightly claimeth a good tourne. He ought not to enioie any benefit of other men, that doeth good hymself to none.

Bonum est fugienda aspicere alieno in malo.

It is good espiyng in an other mannes woe, what thynges are to bee fledde. Learne what is to be eschued, not with thine owne harme, but take exemple at other mennes euilles.

Beneficium accipere, libertatem vendere est.

To take a benefite, is to selle thy libertie. He is not his owne man, that vseth an other mannes benefite.

Bona nemini hora est, vt non alicui sit mala.

There is a good howre to manne, but that thesame to an other is euill.

Bis enim mori est, alterius arbitrio mori.

To die at an other mannes will, is a double deathe. Naturall deathe, is nothyng so painfull, as is violent death.

Bene-

Beneficia plura recepit, qui scit redder.

He receiueth moze benefites, that knoweth to requite vnthankfull persones, ones knowen, haue no moze any benefites giuen to them.

Bis paccas, cum peccanti obsequium accommodas.

Thou doest twise nought, when to him that doeth nought, thou applyest thy seruice end obeisaunce.

Læsus. i. offensus.

Bonus animus læsus, grauius multo irascitur.

A good and gentle harte ones agreued, is moche sozer displeased and angrie.

Bona mors est homini, vitæ quæ extinguit mala.

Death is good to manne, whiche quencheth the euils, and greuaunces of life.

Benificium dando accipit qui digno dedit.

He by giuyng, receiueth a benefite, whiche giueth one to hym, that is wozthie of it.

Venus. i. Wedlocke oz womãs companie.

Blandicia, non imperio, fit dulcis Venus.

By faire and amiable meanes, is Venus, that is to saie loue, aswell in Matrimonie, as other waies made pleasaunt,

saunte, and not by force, by compulsion and commaundement.

Bonus animus nunquam erranti
obsequium accommodat.

A good minde is neuer agreable to him that erreth frō the path of good maners

Beneficium se dedisse qui decit, petit.

He that telleth he hath doone a good tourne, asketh a good tourne. The rehersall of a benefite bestowed, is a demaunde of an other, in recompence.

Coniunctio animi maxima est
cognatio.

The knitting together of minde, is the chiefest aliaunce or kindred that can be. Erasmus readeth it also this wise.

Beneuolus animus maxima est
cognatio.

A friendfull minde, is the chiefeste alliaunce. Doubtles, mutuall beneuolence bindeth straiter then any knot of blood can binde.

Beneficium sæpe dare, docere
est reddere.

Often to giue a benefite, is to teache a man, to render againe.

Bonitatis verba imitari, maior
malisia est.

To counterfete the wordes of goodnes

is

Malitia: is the greater wickednesse. He that is nought, and speaketh well, is more thā nought, saieth Erasmus, the flower of eloquence.

Opinio i. fama existimatio.

Bona opinio homini tutior pecunia est.

A good opinion is surer to a man, then monie. It is better to haue a good fame then any richesse.

Nota:

Bonum tamenetsi supprimitur, non extinguitur.

Bonum simulatio

The thyng that is good (as truthe and Iustice) though it bee suppressed, and kepte vnder for a tyme, yet it is not vterly quenched, but at length will breake out againe.

Bis vincit qui se vincit in victoria.

He that can ouercome hymself in victorie, that is to saie, vse moderately the victorie, ouercommeth twise, firste, his enemie, seconde his owne minde.

Benignus etiam dandi causam cogitat.

Benignus. i. liberalis. He that is liberall and free harted, looketh not to bee desired, but of hymself, seketh occasion and cause, to giue and bestowe his benefites.

Bis interimitur, qui suis armis perit.

He is twise slaine, that perisheth with his owne weapons.

Bene dormit, qui non sentit
quam male dormiat.

He sleepeth well, that feeleth not howe euill he sleepeth. When the feelyng of worldly euill is awaie, there is no euil.

Bonorum crimen est officiosus miser. Officiosus. i. honestus.

A vertuous persone in miserie, is the blame of good thinges, as who should saie, vertue is blamed, when vertuous men be afflicted & troubled. If he that liueth well, fall into miserie, ah will thei saie, ye mate see how these geare spede.

Bona fama in tenebris proprium
splendorem obtinet.

A good fame euen in darkenesse, loseth not her due beautie and renoume. Bona fama

Bene cogitata, si excidunt, non
occidunt.

Good deuises, or thynges well deuised, though for a tyme thei bee forgotten, and fall out of memorie, yet thei passe not cleane awaie for euer. Bene cogitata.

Bene perdit nummos, iudicium dat nocens.

He loseth well money, whiche beeyng

taken in a trippe, giueth to the iudge or ruler, some reward for his sauegarde.

Bonis nocet, quisquis pepercerit malis.

He hurdeth the good, whosoeuer spareth the badde.

Bono iustitiæ, proxima est seueritas.

To the good thing of Justice, rigour is nerte, that is to saie, the rigour of the Lawe, whiche is an euill thyng, is so nere vnto iustice, which is a good thing that often tymes, the one is taken for the other.

Bonum apud virum cito moritur iracundia.

With a good man, angre sone dieth.

Bona turpido est, quæ periculum indicat.

It is a good dishonestie, that bewreyeth daunger.

Bona comparat præsidia misericordia.

Mercie getteth good defences or garrisons. Who so hath a pitifull eye, can not but prosper.

Bonatum rerum consuetudo pessima est.

Accu-

Accustomablenes of pleasante thynges is woꝛste of all. Nothing is sweete, but wareth lothsom, if it be cõtinually vsed

Beneficium dignis vbi das, omnes obliges.

When thou doest good to the woꝛthie, thou bindest all. Foꝛ it is not bestowed vpon the persone, but vpon vertue.

Crudelis in re aduersa est obiurgatio.

In aduersitie, it is cruelties to chide thy frende, when he should be comfoꝛted.

Cauendi nulla est dimittenda occasio

No occasion of takyng is to be let passe.

Cui semper dederis, vbi neges, rapere imperas.

Ones denie one, to whom thou hast alwaies giuen, and thou foꝛcest that persone, to plucke from thee.

Crudelem medicum intemperatis æger facit.

The sicke persone, thꝛough his euill rule, maketh the Phisicion, to exercise cruell medicens.

Cuius mortem amici expectant, vitam oderant.

Whose death a mannes frẽdes doe loke

for, his life thei hate. Wherefore commit not thy self to soche frendes.

Cum inimico nemo in gratiam cito redit.

With his enemy no mã that is wise, returneth lightly without good deliberatiõ, into frendship & familiaritie again.

Periclũ pro periculum.

Citus uenit periculum, cum contemnitur.

Daunger cometh the soner, when it is not past on.

Nata ad pro apud

Casta ad virum matrona parendo imperat.

A chaste woman with her husbande, by obeyng, ruleth.

Cito ignominia, fit superbi gloria.

Gloria: The glorie of the proude persone, anon becometh him reproche. Infamie alwaies ensueth arrogancie.

Concilio melius vincas, quam iracundia.

Thou shalte better ouercome by wisedome, then by furie.

Cuiuis dolori remedium est patientia.

Dolor: To all maner sorowe, pacience is a remedie.

Con-

Contemnieſt leuius quam ſtultitia percuti.

It is leſſe hurte to bee deſpiſed for vertue, then to be ſtriken with folie.

Cùm vitia proſunt, peccat qui recte facit.

When vices bee vnpuniſhed, yea: and alſo rewarded, then he that doeth well, is taken for an offendour.

Comes facundus in via pro vehiculo eſt.

A pleaſaunt companion, to talke with by the waie, is a good chariot.

Cito improborum læta in perniciem cadunt.

The mirthes of wicked perſones, dooe ſone tourne vnto deſtruction.

Crimen relinquit vitæ, qui mortem appetit.

He that coueteth death, accuſeth life, & ſo leaueth a blame vnto it, whiche is not to be blamed.

Cum plus licet quam par eſt, plus vult quam licet.

The perſone that hath more authoritie then he ought to haue, will alſo do more then he hath authoritie to do. This ſentence is verie pretie, & it agreeth (ſaieth

Erasmus) vpon tirauntes and wome.

Cui nusquam domus est, sine sepulchro est mortuus.

He that no where hath abidyng place, (as a banished manne, or soche other) is as a dedde man without a graue. Banishement is in effecte a ciuile death.

Cito ad naturam ficta redierint suam.

ficta. Counterfeicted thynges, will sone retourne again to their kinde.

DIscipulis est prioris posterior dies.

The date followyng, is the Scholer of the date, that goeth before. By daily experience of thynges, we muste growe wiser and wiser.

Damnare est obiurgare, cum vaxilio est opus.

When thy frende nedeth helpe, then to chide him is to hurte him. First, therefore helpe hym out of his miserie.

Apparandū to bee appointed.

Diu apparandum bellum, vt vincas celerius.

Warre is longe to bee prepared, that thou mayest ouercome the soner. Soche as be ouer hastie in setting on, come the

slowlier

slowlier to the ende.

Dixeris maledicta cuncta, cum ingratum hominem dixeris.

Thou shalt haue spoken all reproches, whē thou callest a man a chorle. Surely chorlishenes containeth in it all vices. Versus Trochaicus

De inimico ne loquare, malum si cogites.

Of thy enemie speake no euill, if thou thinkest it. If thou cast to doe him a displeasure, speake it not.

Deliberare vtilia, mora est tutissima.

To take deliberacion & auisement, vpō thinges profitable, is a most sure delay. Sat cito, si sat bene.

Dolor decrescit, vbi quo crescat non habet.

Sorow abateth, when it can no longer increase. When the euill is the highest then must it nedes growe easier.

Dediscere flere fœminam, est mendacium.

A woman to vnlearne, or to forgette to wepe, is a leasyng, or a thyng feigned, that is to saie, impossible.

Discordia fit charior concordia. Amantium iræ, amoris redintegratio est.

By discorde is concord made dearer & surer. For as Terence saith: The fallyng

out of louers, is the renuing of loue.

Deliberandum est diu, quod statuendum est semel.

The thing wherof thou must but ones determine, as of mariage, or any other earnest & weightie matter, thou oughtest to take a good and long deliberatiō, ere thou aduenture vpon it.

Difficilem oportet aurem habere ad crimina.

Thou oughtest to haue no redy eare to accusacions, or appeachmentes. Beleue not euery man ỹ hath accused an other.

Dum vita grata est, mortis conditio optima est.

While life is pleasant, the state, condition, or bargain of death is best, that is to saie, it is then beste medlyng with death.

Dammum appellandum est, cum mala fama lucrum.

Gaines with an euill name, is dāmage and losse.

Ducis in consilio posita est virtus militum.

In the wisedom of the capitain, resteth the strength of the souldiours.

Dies quod donat, timeas, cito raptum

tum venit.

The thing that a daie giueth (beware) a daie cometh anone, to plucke it awaie again. A manne maie somtyme haue a daie to be auaunced in, but againe it is good to feare, leaste a daie come, and swepe all awaie again.

Dimissum quod nescitur, non amittitur.

A thing loste that is not missed, is not lost. It is no losse, that thou fealest not.

ETiam innocentes cogit mentire dolor.

Dolor i. cruciatus. tormente.

Pain compelleth euen the giltles to lie.

Etiam peccato recte præstatur fides.

Euen vnto sinne, fidelitie and trothe is well perfourmed. Faithe is so highly to be kept, that euē in euill thinges otherwhiles yea, with Turkes it ought to be obserued.

Etiam celeritas in desiderio mora est.

In desire, that is to saie, in a thing that a man coueteth, verie spede is compted a tarriaunce.

Ex vitio alterius sapiens emendat

G.v. suum.

suum.

By the fault of an other man, the wise man mendeth his.

Et deest et superest miseris cogitacio.

To the miserable and wretched persones, cõsideracion bothe lacketh (because thei espie no remedie) and also aboundeth, because thei perceiue what thei should haue doen, but it is to late.

Etiam obliuisci quod scis, interdum expedit.

Euen to forget the thing thou knowest otherwhiles is expedient.

Ex hominum quæstu, facta fortuna est dea.

Out of mennes gaines, rose fortune to be a goddesse. The inordinate desire of lucre, caused that fortune emonges the Paynims, was thought to haue been a goddesse, in ỳ she fauored their desires.

Effugere cupiditatem, regnum est vincere.

To escape and tame thyne owne lust, is to conquere and winne a kingdome.

Etiam qui faciunt, odio habent iniuriam.

Euen the verie wronge doers, hate wrong.

wrong.

Eripe telum, non dare irato decet

It becommeth to plucke awaie, and not to giue weapon to the angrie body. Angre (saieth Horace) is a short frensie. Horac.

Etiam capillus vnus habet vmbram inam.

Euen one heere of the heade hath a shadowe, that is, there is nothyng so simple, but can doe somewhat.

Eheu quam miserum est, fieri metuendo senem.

Alack how wretched a thing is it, with fearyng to ware aged.

Etiam hosti est æquus, qui habet in consilio fidem.

He is indifferent to his very foe, that in his counsaill and aduise takyng, hath faithe and truthe in his harte, and before his yen.

Est honesta turpitudo pro bona causa mori. Versus Trochaicus

It is an honest shame, to die for a good quarell.

Excelsis multo facilius casus nocet.

Unto them that bee a lofte, and in high place, doeth a fall hurte moche soner.

Fidem

FIDEM qui perdit, quo se seruet in reliquum?

He that loseth his credite, wherby shall he afterward helpe hymself?

Fortuna cum blanditur, captatum venit.

Captum. i. captandum te, velut captet ac decipiat te illicebris suis.

When fortune flattereth, she cometh to catche thee. Fortune is then chiefly to be suspected, when she moste laugheth.

Fortunam citius reperias, quam retineas.

Thou maiest soner finde Fortune, then retaine her. It is a greater maistrie to kepe that thou hast gotten, then to get.

Formosa facies muta commendatio est.

A beautifull face is a dome, or speachelesse settyng out. Faire persones be fauoured without speakyng.

Frustra rogatur, qui misereri non potest.

He is besought in vaine, whiche can haue no pitie. What nedeth to be suter to hym, that with no prayer can bee bowed.

Fraus est accepere quod non possis reddere.

It is deceipt, to take that thou canst not requite,

requite, namely one waies or other, as by seruice, by giuyng of a good thyng, by counsaile, and so forthe.

Fortuna nimium quem fouet,
stultum facit.

Whom fortune ouermoche cockereth, she maketh a foole. With greate felicitie is for the moste parte coupled folie and pryde.

Fatetur facinus is, qui iudicium
fugit.

Who fleeth iudgement, confesseth his wickednesse.

Fœlix improbitas optimorum
est calamitas.

Happie leudnesse, is the wretchednesse of good men, that is to saie: whensoeuer fortune fauoureth leude persones, then bee the moste vertuous and beste men, in euill case.

Feras non culpes, quod vitari non
potest.

Suffre, blame not, that can not bee eschued.

Futura pugnant, vt se superari
sinant.

The euils to come doe striue, to the intent thei mought suffre them selues to

be

malum bee ouercome. As who shoulde saie, the euils to come, doe so hang ouer our hed that yet thei maie with wisedome, bee banquished and eschued.

Furor fit læsa sæpius patientia.

Patience often hurte, becommeth a furie, patient bodies, if thei be often stirred, at laste rage moche sorer, because it is long ere thei be moued.

Fidem qui perdit, nil potest vltra perdere.

Who so loseth his credence, can lose naught beyonde it.

Facilitas animi ad partem stultiæ rapit.

Easinesse of minde, plucketh a man to the parte of a folie. Gentle and pliable mindes be soone entised to folie.

a Fides vt anima vnde abit, nunquam eo redit.

Fides: Credite, euen as a mans life, doeth neuer returne thither again from whens it departed. As life ones loste, neuer returneth, so if a mã ones lose his fidelitie or credence, he shall neuer get it again. Similitud

Fidem nemo nunquam perdit, nisi qui non habet.

Faithe no man euer loseth, but he whi-

che

che in deede neuer had it, though outwardly he appered neuer so faithfull.

Fortuna obesse nulli contenta
est semel.

Fortune is not contented to hurt a mã ones. When Fortune beginneth ones to loure vpon one, she is not satisfied to doue hym one displeasure, but heapeth displeasure.

Fulmen est vbi cum potestate habitat iracundia. Trochaicus

Angre where it lodgeth with power, is euen a lightnyng and thunderyng, as who saieth, when the mightie man is angrie, he plaieth the deuill.

Frustra, cum ad senectam ventum est, repetes adolescentiam. Trochaicus

When thou commest ones to age, thou shalt claime again youth in vaine. Let therfore age medle with matters mete for age.

Faulsum maledictum maleuolum mendacium est.

A false reproche and vpbraidyng, is a malicious leasyng.

Fœminæ naturam regere, desperare est omnium.

To rule a womannes nature is the dispaire

ſpaire of all men, that is to wete, euery man diſpaire to doe it, it is a thyng ſo harde.

Fer difficilia, vt facilia leuius feras.

Beare harde thinges, that thou maieſt beare eaſie thinges the lighter.

Plus valet, Beareth a moze ſtrok

Fortuna nulli plus quam conſilium valet.

Foztune is to man moze of ſtrengthe, then is counſal, that is to ſaie: wiſedom is moze then riches.

Fortuna.

Fortuna vitrea eſt, quæ cum ſplendet frangitur.

Foztune is bzickle as glaſſe, when ſhe gliſtereth, ſhe bzeaketh.

Feras quod lædit, vt quod prodeſt perferas.

Beare incommoditie, to thintent thou maieſt carte awaie commoditie.

Facit gratum fortuna quam nemo videt.

Foztune (that is to ſaie, wealth, riches, pzoſperitie) whiche no man ſeeth, maketh the owner acceptable, and beloued. As who ſhould ſaie: if thy wealthe be eſpied, thou ſhalt be enuied. Diſſemble therefoze thy felicitie.

Fortuna:

Frugalitas miſeria eſt rumoris boni.

Fruga-

Frugalitie that is to wete, homely and tempozate liuing, is a miſerie of a good rumour, as who ſhould ſaie, though it be (namely to the wozlde) a miſerie, yet is the name good and honeſt.

GRAVE præiudicium eſt quod iudicium non habet. Prçiudiciũ.

That is a greuous pzetudice oz foziudgement, which hath no iudgement. Ye calleth here afoze iudgemente, when a man of power, ſuppzeſſeth & dampneth a man, befoze he be iudged of the lawe.

Grauiſsima eſt probi hominis iracundia.

The wzath of a good mã, is moſt heuie.

Grauis animi pœna eſt, quem poſt factum pœnitet.

The puniſhemẽt and paín of the minde is great of that perſone, whiche repenteth hym, after he hath doen amiſſe.

Grauis animus dubiam non habet ſententiam. Sub aſpectu i. ſub pſona, vnder a faire face.

A graue and ſadde mynde, hath no waueryng ſentence.

Graue eſt malum omnia quod ſub aſpectu latet.

Euery euill is greuous, whiche lieth hid

hid vnder a visour, that is to saie, whiche is cloked vnder the outward appearaunce of goodnes.

Grauius nocet quodcunq; inexpertum accidit.

What soeuer happeneth vnaffaid, greueth sorer.

Grauior inimicus, qui latet sub pectore.

More greuous is the enemie, that lurketh vnder the breaste, whiche is, thy victous affection and laste, or els he to whom thou openest the secretes of thy harte, and takest him for thy best frēde, and he is in deede thine enemie.

Grauissimum est imperium consuetudinis.

Moste greuous is the impire or rule of custome. Custome practiseth euen a certain tyrannie emonges vs in so moche that the moste foolishe thynges of all, if thei ones growe into an vse, can not be be plucked awaie.

Graue crimen etiam cum dictum est leuiter, nocet.

A greuous and hainous crime (as for erample, to be called a traitour or heretique) though it be but lightly spoken,

yet

yet hurteth and is daungerous, to him that is so called, euen because of the odiousnesse of the crime.

HEV quam difficile est gloriæ custodia?
Ah, how harde a thing, is the defence of a mannes glorie or fame?

Homo extra corpus est suum, cum irascitur.
A man is out of his owne bodie, when he is angrie.

Heu quam est timendus, qui mori tutum putat.
Oh, how moche is he to bee feared, that counteth it a sauftie to die? He that despiseth death, is moche to be feared, for almoche as, who so euer is a despiser of his owne life, is it as were Lorde of an other mannes.

Homo qui in homini calamitoso est misericors, memitur sui.
The man that is pitifull, vpon a miserable persone, remembreth hymself: For he vnderstãdeth, that himself maie haue nede of helpe.

Habet in aduersis auxilia, qui in secundis commodat. Trochaicus

He hath helpes in aduersitie, whiche lē-
deth in prosperitie.

Trochaicus Heu quam miserum est lædi ab illo,
de quo non possis queri.

Oh how miserable a thing is it, to bee
hurte of hym, vpon whom thou canste
not complain.

Hominem experiri multa, pau-
pertas iubet.

Pouertie driueth a man, to assaie ma-
ny thynges.

Trochaicus Heu dolor quam miser est, qui in
tormento vocem non habet.

Oh how miserable is that mannes so-
rowe, whiche in tormente, dare not vt-
ter his voice. Men, whiche, while thei
are racked, beaten, and tormented, dare
not, or can not be suffered to speake the
truthe, are in moste miserable state.

Trochaicus Heu quam pœnitenda incurrunt
homines viuendo diu.

Oh into how miserable thinges, & full
of repentaunce doe men run, by liuyng
long? In a long life, doe many thynges
happen, that a man would not haue.

Habet suum venenum blanda oratio

A faire speache hath his venime. Elo-
quence lieth in awaite of men, and is

as

as it were a sure poison.

Homo toties moritur, quoties amittit suos.

A manne so often dieth, as he loseth his childrē. Orbitie, that is to saie, the losse of a mannes childrē, is euen a spice of death vnto hym.

Homo semper in sese aliud fert, in alterum aliud cogitat. Trimetur iambus.

A man euer beareth one thing towardes hymself, and thinketh an other toward an other man. There is no man, but dissembleth otherwhiles.

Honestus rumor alterum est patrimonium.

An honest fame to a man, is as good as patrimonie, or inheritaunce. honestus Rumor

Homo nescit, si dolore fortunam inuenit.

A man knoweth not, if he findeth Fortune, that is to saie, the gooddes of the worlde, with sorowe and pain.

Honeste seruit, qui succumbit tempore.

He honestly serueth, that stoupeth to ỹ tyme, that is to saie, it is honestie for a man, to fashion himself to the time, and to giue place vnto fortune, for a season.

Homo vitæ commodatus, non donatus est.

Man is lent vnto life, and not giuen. As who should saie, life is graunted but for a time, and in soche wise, as he that lent it, maie lawfully require it again, whē hym lusteth.

Hæredem scire, vtilius est quam quærere.

Better it is for a manne to knowe his heire, thā to seke his heire. He knoweth his heire, that getteth him childrē of his owne, to inherite after hym. But he seketh him an heire, ỹ despiseth to be maried, or whiche regardeth not his owne children, but preferreth straungers.

Hæridis fletus sub persona risus est.

The heires mournyng, is vnder a visor a laughing. He bewaileth the death of his testatour or auncestoure, in outward semblance, but inwardly he laugheth. Euen as game plaiers, in a play or disguising, plaie the partes, and take vpon theim the persones of Kynges, of Quenes, and of other States, but inwardly thei bee not so in deede. So heires and executours, make as thoughe thei

Persona quid.

thei wept, but in deede thei laugh.

Habent locum maledicti crebæ nuptiæ.

Often mariages, be not commended.

INFRIOR horreth quicquid peccat superior.

What so euer the ruler dooeth amisse, the subiecte shrinketh for it, and feeleth the smarte.

Quicquid delitãtre ges plectuntur. Achiui.

Inimicum vlciſci, vitam accipere eſt alteram.

A man to reuenge hym of his enemie, is euen life vnto hym, and meate and drinke.

Id agas, nequis tuo te merito oderit.

Doe so, that no man hate thee rightly, and for thyne owne deseruyng.

Inuitum cum retineas, exire incitas.

When thou receiuest an euill willyng bodie, thou allurest hym to departe.

Ingenuitem lædis, cum indignum rogas.

Thou hurtest generositie, when thou prayest, or intreatest the vnworthie.

In nullum auarus bonus, eſt in ſe peſsimus.

Auaritia.

The coueteous bodie is good to none, and worste to hymself.

Inopi beneficium bis dat, qui dat cleriter.

To the neadie he giueth adouble benefite, that giueth it quickly.

Instructa in opia est, in diuitijs cupiditas.

Auaritia

Coueteousnesse in riches, and abounddaunce of goodes, is as who should saie a furnished or well stored pouertie.

Inuitat culpam, qui peccatum præterit.

Peccatu?

He prouoketh synne, that winketh at synne. He that passeth ouer synne, and will not punishe it, allureth menne to naughtinesse.

Reficiat, i. recreat.

Iucundum nihil est, nisi quod reficit varietas.

Varietas

Nothyng is swete, vnlesse it bee interlased with varietie, and sundrinesse. Shifte of thynges, refresheth wonderfully, the lothsome appetitie of man.

Ingenuitas non recipit contumeliam.

A gentle nature can abide no reproche.

Impune peccat, cum quis peccat rarius

When a man offendeth but verie seldome,

dome, he escapeth punishement.

Ingratus vnus, miseris omnibus nocet.

One churle or vnkinde person, maketh all other selie soules, to fare the worsse.

In miseri vita nulla contumelia est.

In the life of a wretch, is no sclaunder. Wretches and euill persones, bee not sclaundered.

Inopiæ parua desunt, auariciæ omnia.

Pouertie lacketh smalle thynges, but couetise lacketh all thinges. The poore manne is holpen with a little, but nothing will satisfie the couetous bodie.

Ita amicum habeas posse vt fieri inimicum putes.

So take thy frende that thou thinke he maie bee made thyne enemie. Loue as thou shouldest, in tyme commyng hate. So trust to thy frend, that if he become thine enemie, he shalbe able to doe thee no greate displeasure.

Inuidiam ferre, aut fortis aut felix potest.

Either the wealthie or the hardie, is able to sustain enuie. The wealthie, and

fortunate persones, regard not the disdaine of other, and the hardie and couragious minde despise it.

In amore mendax semper iracundia.

In loue angre is a liar. The angrie louer, performeth nothing that he threatneth. For one false teare of his Ladie, will quenche all his proude wordes.

Inuidia tacite, sed minute irascitur.

Enuie, that is to saie, the ennious persone, chafeth and is angrie closely without vttryng his minde, warely and stilly, but yet lightly, that is to saie, for light and triflyng matters.

Iratum breuiter vites inimicum diu.

Shun the angrie persone a little, but shun thine enemie long.

Iniuriarum remedium est obliuio.

The remedy of wrōges, is forgetfulnes

Remedi in iuriæ.

Trochaicus

Iracundiam qui vincit hostem superat maximum.

Costimony

He that vanquisheth angre, vanquisheth a passyng greate enemie.

Trochaicus

In malis sperare bonum, nisi innocens nemo solet.

In trouble to hope well, no man vseth but the vngiltie persone.

In vindicando criminosa est celeritas

In

In reuengyng, quicknes is full of blame.
Some rede it iudicando *iudgyng,*
Doubtles to be heddie either in iudgyng
Or in reuengyng is not commendable.

Inimicum quamuis humilem
docti est metuere.

It is the propertie of a wise and welle taught mã, to feare his enemie, though he be but of lowe degree and estate.

In calamitoso risus etiam iniuria est.

In a miserable and infortunate person euen laughyng is an iniurie, that is to saie, he thinketh hymself touched and mocked, if he seeth one but laugh.

Iudex damnatur, cum nocens
absoluitur.

The Judge is condempned, when the giltie is acquit. The Judge that acquiteth the offendour, damneth hymself of iniquitie.

Ignoscere humanum, vbi pudit
cui ignoscitur.

It is a poincte of humanitie to forgiue, where the partie that is forgiuen, repenteth, and is ashamed of his faulte.

In rebus dubijs plurima est audicia.

In thynges doubtfull, boldnesse is verie moche worthe.

Ille

Conscientia mille testes.

Ille nocens se damnat, quo peccat die.

The same daie that the giltie offendeth he damneth hymself. There is no surer iudge, then a mannes owne conscience.

Ita crede amico, ne sit inimico locus.

So trust thy friende, that thou bee not in daunger of hym, if he tourne to bee thyne enemie.

Iratus etiam facinus consilium putet.

The angrie manne, compteth mischief counsaile. When a bodie is angrie, he iudgeth a leude deede, to bee well and wisely doen. Or ye maie interprete it also, this waies. The angrie man coumteth, counsaile mischief, that is to saie, whē he is well counsailed of his frend, he thinketh hymself harmed.

Trochaicus tetrameter.

Improbe Neptunum accusat, qui iterum naufragium facit.

He that the seconde tyme suffreth shipwracke, wickedly blameth God. Neptune was of the Paynims, supposed to be the God of the sea.

Loco ignominiæ est apud indignum dignitas.

Worthi-

Worthines in an vnworthie person, is in place of a reproche. Worship or honour cómitted to hym, that is not worthie to haue it, dooeth not commende him, but rather dooeth disworship him.

Laus vbi noua oritur, etiam vetus amittitur.

Where newe praise springeth, there also the old is allowed. When a manne dooeth againe the seconde tyme well, he maketh that menne beleue his former name, and praise the better.

Læso, doloris remedium inimici dolor.

To a persone greued, the grief of his enemie, is a remeadie of his grenaunce. He that can bewreake himself of his enemie, feleth his owne harme the lesse.

Leuis est fortuna, cito reposcit, qui dedit.

Light and inconstaunt is Fortune, she anone claimeth again, that she gaue.

Lex vniuersi est, quæ iubet nasci et mori.

The lawe is generall, that commaundeth to be borne, and to die.

Lucrum sine damno alterius fieri non potest.

Gaines

Lucrū: Gaines without the losse, an other can not be had.

Lasciuia et laus nunquam habent concordiam.

Riottous liuyng and praise, can not be coupled together.

Legem nocens veretur, fortunam innocens.

The giltie feareth the lawe, the vngiltie fortune. The innocente and harmeless persone, although he feareth not the Lawes, as the euill doer and giltie doeth, yet he feareth fortune, whiche otherwhiles oppresseth the giltles.

Luxuriæ desunt multa, auaritiæ omnia.

Luxuria Riottous liuyng or prodigalitie, wanteth moche, but the couetous minde lacketh all thynges.

MALIGNOS fieri maxime ingrati docent.

Unthankfull persones teach men most of al to be vnkind, hard, and vnliberall. Churlishe natures and ingrate, make liberall and kinde persones, to bee the harder.

Multis minatur qui vni facit iniu-

iniuriam.

He threatneth many that doeth wrong to one. All loke for iniurie at his hand, that doeth iniurie to one.

Mora omnis odio est, sed facit sapientiam.

Euery tariaunce is hatefull, but yet it maketh wisedome. Leisure and tract of tyme, gendereth prudence. Leisure maketh that we doe nothyng rashly.

Mala causa est quæ requirat misericordiam.

It is an euill cause that asketh pitie, Innocencie needeth not mercie.

Mori est felicis antequam mortem inuocet.

It is an happie mannes lotte, to die afore he desireth death. They that wishe them selues dedde, be in miserie.

Miserum est tacere cogi, quod cupias loqui.

It is a paine to bee compelled not to speake, the thynge that thou wouldest couet to vtter.

Miserrima est fortuna, quæ inimico caret.

Moste miserable is that state, which lacketh an enemie. Wealthe and felicitie, flurreth

ſturreth vp hatered and enuie. Wherefore, whom no man enuieth, he muſte nedes be moſte miſerable.

Malus eſt vocandus qui ſua cauſa eſt bonus.

He is worthie to be called an euill perſone, that is good for his own cauſe and auauntage onely.

Malus vbi bonum ſe ſimulat tunc eſt peſsimus.

The naughtie bodie, when he maketh hymſelf good, is then worſte.

Metus cum venit, rarum habet ſomnus locum.

When feare commeth, ſleape hath ſeldome place.

Mori neceſſe eſt, ſed non quoties volueris.

Thou muſte dye, but not when ſo euer thou wilte.

Male geritur, quicquid geritur fortunæ fide.

It is euill doen, what ſo euer is doen, through truſt of fortune.

Mortuo qui mittit munus, nil dat illi, adimit ſibi.

Versus Trocha.

He that ſendeth a gifte to the dedde, giueth nothyng to hym, but taketh from hym

hym selfe. Emonges the Panims thei made sacrifices for the dedde.

Minus est quam seruus dominus, qui seruos timet.

The maister that feareth his seruauntes, is not so good as a seruaunt.

Magis hæres fidus nascitur, quam scribitur.

A trustie executour or heire, is rather borne then writtен. There is more fidelitie in a mannes owne blood, then in a straunger vnto hym. The straunger that is not of thy blood flattereth thee, that thou maiest make hym thyne heire after thee, of that thou hast. This is meant against them, whiche defraudyng their owne naturall kinsfolke for euery trifling displeasure, giue awaie their gooddes vnto straungers.

Malo in consilio fœminæ vincunt viros.

In a shreude counsaile, women passe menne.

Mala est voluptas alienis assuescere.

It is an euill pleasure, manne to accustome himself, with other mens things. voluptas mala: Troch.

Magno cum periculo custoditur quod multis placet.

With greate perill is that kept, which pleaseth many.

Mala est medicina, vbi aliquid naturæ perit.

It is a shreude medicene, where any thing of nature perisheth.

Malæ naturæ nunquam doctrina indigent.

Euill natures neede neuer any teachyng. Naughtines is learned a lone, without a schole maister.

Miseriam nescire, est sine periculo viuere.

To liue without daunger, is to knowe no miserie. Who liueth without perill, liueth happelie. A sure and saufe life, though it be but lowe and base, is moste happie.

Male viuunt qui se semper victuros putant.

Thei liue naughte, that thinke to liue euer.

Maledictum interpretando facies aerius.

By qualifyng an euill tale or sclaunder, thou shalt make it worse.

Male secum agit æget, medicum qui hæredem facit.

That sicke bodie dooeth starke naught

for

for hymself, that maketh his Phisician his executour. For he prouoketh hym to kill hym.

Minus decipitur, cui negatur celeriter

He is lesse deceiued, that is quickly denied. When a man is readily denied of his sute, he loseth lesse labour.

Mutat se bonitas, quum irites iniuria.

Goodnesse chaungeth it self, when thou sturrest it with iniurie. As who shoulde saie, good menne be made euill and vngentle, when thei be chafed. Irites. pen. product. ad iram prouoces.

Mulier cum sola cogitat, male cogitat

The woman, when she thinketh and studieth alone, thinketh euill. Women for moste part, studie shrewdenesse, whē thei be alone.

Malefacere qui vult, nusquam non causam inuenit. Nusquam non. i, vbiq;

He that will doe mischiefe, findeth euery where occasion thereunto. Euill disposed persones, can sone deuise matter to worke vpō, and to vtter their malice.

Maleuolus semper sua natura vescitur.

The euill willed and mischeuous persone, fedeth vpon his owne nature, that is to wete, though he be not hired of other to doe mischief, yet loueth he to doe

it, for the satisfying and feedyng of his owne nature. So that he deliteth, and fedeth his owne nature, when he is occupied about vnhappines.

Multos timere debet, quem multi tement.

He ought to feare many, whom many doe feare.

Male imperando summum imperium amittitur.

By euill rulyng, a right greate rule or empire is lostè.

Mulier quæ nubit multis, multis non placet.

The woman that weddeth her self to many, can not please many.

Malum consilium est, quod mutare non potest.

It is an euill counsaile, that can not be chaunged.

NIHIL agere semper infelici est optimum.

Note. It is euer beste for any vnluckie person to doe nothyng.

Nil peccent oculi, si animus oculis imperet.

The eyen should nothing offende, if the minde would rule the eyen. We blame our

our eyen, as though thei ministered, the occasion of euil lustes. But the mind is in blame, whiche ruleth not the eyes.

Nil proprium ducas quod mutari potest.

Compt nothyng thine owne, that maie be chaunged.

Non cito perit ruina, qui ruinam prætimet. Troch.

He perisheth not sone by fall, that before feareth a fall.

Nesci quid optes, aut quid fugias, ita ludit dies. Iambus, tetrametar.

Thou knowest not what to desire, or what to flie, time so mocketh vs. Soche is the chaunge and rechaunge of the worlde, that oftentymes, that a manne thought beste, he shal finde moste worst for hym, contrariwise the worst, beste.

Nunquam periculum, sine periculo vincitur.

Peril is neuer ouercome, without peril

Nulla tam bona est fortuna, de qua nil possis queri. Trochaicus

There is no fortune so good, whereof a man can not complaine.

Nusquam melius morimur homines, quam vbi libenter viximus. Trochaicus

We neuer dye better, then when wee

haue liued gladly.

Negandi causa auaro nusquam deficit. The couetous wretche, neuer is to seke of some pretence, or other to deny a mā. He that giueth not gladly, euer findeth some cause, why he should not giue.

Nimium altercādo veritas amittitur. With ouermoche striuyng, the trothe is loste. By moderate disputations, the trothe is boulted out, but by immoderate braulynges it is loste.

O VITA misero longa, felici breuis.

O life, longe to the miserable persone, but shorte to the fortunate. The vnhappie persones, are wearie of their life, but thei that bee well at ease, thinke their tyme shorte.

PARS beneficij est, quod petitur si bene neges.

It is a pece of a good turne, whē a man pretilie denieth the thing that is asked. Some giue with soche an euill wil, that thei lose their thanke. Again, some can so properlie deny a manne, that thei deserue as moche thanke, as the other.

QVOTIDIE damatur, qui semper timet.

He

He is daily condempned, whiche alwayes feareth. There is no sorer damnacion, then the dome of a mannes owne conscience.

Quotidie est deterior posterior dies.

Euermore is the daie folowyng worse,
The worlde is dailie worse and worse.

RIDICVLVM est, odio nocentis predere innocentiam. Trochaicus

It is greate folie for the hatered of the giltie, to lose thine owne vngiltinesse. He that will lose his owne innocencie, by committyng any crime, for hate he beareth vnto some naughtie bodie, is worse then madde.

STVLTVM est timere quod vitare non potest.

It is foolishenes to feare, that can not be eschued.

Se denegare patriæ, exilium est pati.

To deny thy self vnto thine owne countrey, is to suffre banishemente. He that wil not be conuersaunt in the common weale, is willyngly a banished man.

TIMIDVS vocat se cautum, parcum sordidus. Sordidus i. auarus.

The coward calleth hymself a ware fe-

lowe,

lowe, and the niggarde a ſparer.

Tam deeſt auaro quod habet
quam quod non habet.

Iniuria The couetous manne as well wanteth that he hath, as that he hath not. He vſeth no more his owne, then he dooeth other mannes gooddes. So he lacketh them bothe a like.

VETEREM ferendo iniuriam
inuitas nouam.

Iniuria: By ſuffring old wrong, thou prouokeſt newe.

FINIS.

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